

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME LXII.

Jackson, Miss., June 5, 1941.

NEW SERIES—VOLUME XLII. NO. 23.

Who's Who and What's What

Dr. Edgar Godbold made the baccalaureate address of the graduating class of Mississippi College Monday afternoon. His friends were happy to have him back in Mississippi for this occasion and heard him with very great pleasure. After graduating from the College he took his doctor's degree and taught in his alma mater. He then went to Louisiana as Mission Secretary, then to Texas as President of Wayland College, then to Missouri as Secretary of Missions. He spoke of the inseparableness of intellectual and moral training and his address was filled with good sense from beginning to end. His Mississippi friends were glad he brought his wife with him, who is a charming woman of unusual character and culture.

Dr. G. P. White has resigned as pastor of Hazlehurst Church, effective the middle of August, at which time he completes twelve years of service in this field. He came to Mississippi from South Carolina, and immediately identified himself with all our denominational life and work. He has for several years been a member of the Convention Board, and of its Executive Committee, and also of the Education Commission. He is a preacher of exceptional ability, having unusual insight into the Scriptures and ability to unfold its meaning. He has assisted in many good evangelistic meetings. He was at one time asked to serve as one of the evangelists of the Home Mission Board. Dr. White has under contemplation other work but has not yet determined definitely on his plans.

There were twenty young ladies in Hillman College who this week receive their diplomas in the literary department and two who were given diplomas in the voice department. Five of the graduating class were given scholarships in other colleges for the completion of their B. A. degrees. President M. P. L. Berry is happy over the work of the past year, and hopeful of a still better session opening in September. Dr. Claud Bowen, Pastor of Calvary Church in Jackson made the address to the graduating class. He talked about a life worth while, emphasizing Naturalness, Sincerity, Service and the Push of the Past and the Pull of the Future. Adelia Hall was full of guests on a rainy afternoon. Few colleges in the South have so long or so honorable history as Hillman. One of the members of the graduating class, Miss Faucett of Clinton, is the fourth generation representative in her family. Her mother, grandmother and great grandmother were graduated from Hillman.

Mr. J. M. McCall passed away Thursday, May 29, at the age of 80. He was the father of our State Secretary, D. A. McCall, also of Judge John W. McCall of Memphis, Mr. C. V. McCall of Jackson, and Mr. Forrest McCall of Oxford. He left also three daughters, Miss Geraldine McCall of Hattiesburg, Mrs. S. A. Jones of Jackson and Mrs. S. A. Halbrook of Belzoni. His wife preceded him by about one year to the heavenly home. He was one of the Lord's faithful. He had been a Christian since early manhood, and with his wife reared a remarkable family who were trained to walk in his steps as he walked in those of the Master. These rejoice in the triumphant grace of God, and even in the midst of their grief, lift up grateful hearts to Him who gave them such a father and mother.

President Roosevelt sneaked in a representative to the Vatican so quietly that hardly anybody knew it till Tittman was in the Pope's palace. God is not mocked, though men may be hoodwinked.

GOD'S MYSTERIES

God shows His mysteries in most wondrous ways,
A lily, sleeping through the winter days,
Awakes anew to life and light in spring.
An ugly worm, changed to a gorgeous thing
By resting in a tomb of silken string.

And yet, we poor, blind mortals cannot see
The signs of resurrection yet to be.

—Antonina Canzoneri.

Dr. J. B. Quin has just closed his ninth session as Bible teacher in Southwest Mississippi Junior College, which he says is the best ever. There were 90 certificates issued at commencement for work in this department. There were six volunteers for religious work during the summer. Surely this is well worth while.

There were in Mississippi 363 churches which, as far as records show, gave nothing to any cause last year outside their own church. That is, approximately one church in four gave nothing to mission, or education, or benevolence. Of these churches, 8 were in Alcorn County, 6 in Benton, 15 in Calhoun, 6 in Carroll, 4 in Chickasaw, 3 in Choctaw, 5 in Clay, 8 in Clarke, 2 in Lowndes, 1 in Copiah, 4 in Covington, 2 in DeSoto, 8 in Franklin, 1 in George, 2 in Greene, 1 in Grenada, 3 in Gulfcoast, 3 in Hinds-Warren, 3 in Holmes, 5 in Itawamba, 2 in Jackson County, 8 in Jasper, 1 in Jeff Davis, 4 in Jones, 7 in Kemper, 9 in Attala, 3 in Lafayette, 5 in Lauderdale, 3 in Lawrence, 7 in Leake, 4 in Lebanon Association, 11 in Lee County, 3 in Liberty Association, 5 in Lincoln, 3 in Madison, 8 in Marion, 9 in Marshall, 6 in Mississippi Association, 5 in Monroe, 6 in Montgomery, 7 in Neshoba, 4 in Newton, 4 in Noxubee, 6 in Oktibbeha, 2 in Panola, 12 in Pearl River, 3 in Perry, one in Pike, 16 in Pontotoc, 2 in Prentiss, 3 in Rankin, 3 in Riverside Association, 8 in Scott County, 5 in Simpson, 6 in Smith, 2 in Sunflower, one in Tallahatchie, 4 in Tate, 11 in Tippah, 9 in Tishomingo, 2 in Union Association, 6 in Yalobusha, 2 in Yazoo and 14 in Zion Association.

The annual alumni luncheon is always a most enjoyable feature of Mississippi College Commencement. This year was no exception. Dr. Gains S. Dobbins was Toastmaster and fulfilled the office delightfully. Mr. Zachary Taylor Hederman is President of the Alumni Association and graciously introduced the class of 1941, of which Mr. L. G. Horn, Jr., is president. The music was all that could be desired. Representatives of each class over each five-year period were introduced and the classes honored. The honor goes to Dr. J. W. Lee for being the oldest alumnus present, being in the class of 1885. The next was Rev. P. S. Rogers of the class of 1891. He lives now in Tylertown. There are only three of his class living. Many states were represented at the luncheon. Resolutions were introduced and passed by a unanimous vote honoring Dr. J. W. Provine who retires from the faculty this year. He was presented and cheered. President D. M. Nelson closed the hour with a brief and pointed address indicating the Christian ideals of the institution, and telling something of its immediate outlook and needs. The luncheon was ample, well prepared and served in good taste.

The Enterprise Baptist Church ordained Mr. M. C. Therrell into the full Gospel ministry on Wednesday night, May 28th. The ordination message was brought by the former pastor, Rev. D. I. Stennis. The present pastor, Rev. Sollie I. Smith, presented the Bible, Rev. E. I. Farr led the ordination prayer. Mr. Bryan Stevens served as clerk. A number of deacons assisted in the ordination service. Bro. Therrell will accept the pastorate of the Knights Valley Baptist Church in Clarke County.

There were ninety young men and women graduated from Mississippi College this week. Fourteen of them from other states than our own. They came from Kentucky, Tennessee, Alabama, South Carolina, Louisiana and Texas. There were eighteen young women and 72 young men. There were ten who were graduated with distinction as follows: Austin Charles Dobbins of Louisville, Kentucky; Grover Cleveland Hodge, Jr., of Biloxi; Elijah Francke Lee of Enterprise; James Thomas McRae of Enterprise; George Dewey Purvis, Jr., of Georgetown; Carman Charles Sharp of Corinth; Marvin Dale Smith of Clinton; John D. W. Watts, II, of New Orleans; John William Wills of Newton; James Powers Wood of Clinton. The following were graduated with special distinction: Daniel Dwight Browning of Memphis, Tennessee; Hairston Ree Carroll of Rolling Fork; William Chapel Drummond, Jr., of Memphis, Tennessee; Ira Dennis Eavenson, Jr., of Cleveland; Mary Ruth Farrar of Hazlehurst; Farno Lewis Green of Memphis; Robert Furman Kenney of Tupelo; Percy Adams Lancaster of Memphis; Henry Clay Niles of Kosciusko; John Stephen Stubblefield of Clinton.

The Sumrall prize for the highest scholarship for four years in Mississippi College went to Mr. Daniel Dwight Browning of Memphis. Miss Mary Ruth Farrar of Hazlehurst won the first place for scholarship in the past two years.

Every year the State W. M. U. gives a scholarship to the young ministerial student in Mississippi College who gives promise of greatest usefulness. This year it goes to Mr. Charles Jolly of Okolona. It is known as the Mrs. A. J. Aven Scholarship in honor of the long time W. M. U. President.

Dr. J. W. Bailey, formerly teacher in Mississippi College, now in the University of Richmond, gives every year a prize to the young man in Mississippi College who ranks highest in work in Biology. This year it went to Mr. L. G. Horn, Jr., of Magee.

Editor E. W. Taylor of Hazlehurst says of Pastor G. P. White, who has resigned the pastorate in that city: "He is beyond all doubt the best Sunday School teacher it was ever my privilege to sit under; a careful student of God's Word, deeply consecrated and possessed of a good supply of common sense." Mr. Taylor feels that Dr. White is too valuable a man to be lost to our part of the country.

Mrs. G. W. Riley, who has been about twenty years Dean at Hillman College, will continue to teach Bible in the college, but surrenders the office of Dean to Miss Mary Opal Crone, who is also head of the Music Department. Her sister, who has taught music in Jackson, will be associated with her at Hillman.

"Homecoming at Ebenezer," in Jeff Davis County. The public is cordially invited to attend the Homecoming services at Ebenezer, June 29, 1941, which will be the fifth Sunday in June. The main speakers of the day are to be Bro. Culpepper of Poplarville and Bro. McCall of Jackson. Dinner will be served in the basement.

It is just as necessary for your church to have a census of the community as it is for any army to have an intelligence or communications department.

There was a large congregation Sunday evening at the Baptist Church in Clinton to hear and participate in the Sacred Concert given by the Glee Club of Mississippi College and the Quartet of Hillman College. It was under the direction of Mr. Ball, and Miss Jane Latimer, pianist. These young people showed the effect of skilled training and the possession of good voices.

Rev. and Mrs. Sollie I. Smith, of Stonewall, Mississippi, announce the birth of their second daughter, Joyce Madeleine, on May 26th.

Sparks and Splinters

BENOIT: Beginning April 24th, our revival meeting at Benoit ran through Friday of the following week. Rev. B. B. Cox, Pastor of the First Baptist Church of Wynne, Ark., did the preaching. And to say that it was well done is putting it mildly. Bro. Cox is a wonderful preacher of the true gospel of Jesus, also a splendid singer. There were 25 added to the church; eight by letter and statement, and seventeen for baptism. Also the church seems greatly revived. The splendid people of Benoit and territory responded to the meeting in a splendid way.—E. G. Evans.

Beginning May the fifth, our revival at Pace ran through Sunday, May eleventh. Rev. W. C. Howard, Pastor of the First Baptist Church of Water Valley, Miss., did the preaching. This was his fourth meeting here, and he is a preacher of whom we never grow tired, and preaches with power the saving gospel of our Savior. Five were added to the church, one by letter, and four for baptism; and the church was greatly revived. This church sent the pastor to the Southern Baptist Convention.—E. G. Evans.

Returning to his alma mater, Dr. Roland Q. Leavell, now superintendent of evangelism of the Home Mission Board, preached the baccalaureate sermon at the University of Mississippi Sunday morning, June 1. The service was held at the University at 11 o'clock. Dr. Leavell earned his B. A. and M. A. degrees at this school.

Pastor R. W. Porter will have Bro. W. A. Greene of Waynesboro with him in a revival meeting at Lambert, June 8th through the 15th. Bro. Joe Allman of Newton will direct the singing.

We are publishing this week or next the time and place of meeting of each district association in the State. We suggest that you preserve this for any future need. If there should appear any error will you please notify Secretary D. A. McCall.

Professor E. O. Sellers, head of the Music Department of the Baptist Bible Institute, was with First Church, Hope, Arkansas, last Sunday. He spends two days this week in a state-wide conference on Evangelism at Ouachita College at Arkadelphia. He goes to Denver, Colorado, the middle of June and then to Braddock Heights, Maryland, for their annual encampment. He will be at Ridgecrest during Music Emphasis Week.

BETHANY CHURCH, Lauderdale County: "Since the calling of a new pastor there have been five additions to the church on Sunday, May 25."

The 5 x 8 Press of Harrington Park, N. J., has republished the satire of Dean Swift on the proposal to abolish religion. The publishers are of the opinion that it is needed because of the similarity of conditions in that day to this, when religion was formal and skepticism was common.

The Watchman-Examiner gives the number of students attending Northern Baptist Seminaries in 1940 as 1,670; of Southern Seminaries 1,333. These figures require some explanation. It would be well to name the seminaries giving the number of students in each. The Watchman-Examiner says these figures seem strange with Southern Baptists having twice the membership.

Music Emphasis Week at Ridgecrest, N. C., will be held July 27-August 2, the same time as the Editorial Conference; both under the direction of the Sunday School Board. Faculty and speakers include Messrs. B. B. McKinney, Inman Johnson, I. E. Reynolds, E. O. Sellers, E. L. Carnett, C. F. Alexander, Jr., J. M. Dawson and T. L. Holcomb. The purpose is to help classes in voice, piano, organ, choir management, congregational singing, etc.

Every now and then somebody in Washington or somebody who wants to go to Washington tells us that our army is prepared to meet any call made on it. We can't figure out how our army of something over a million unseasoned men is expecting to meet a German army of eight million men who have been hardened by many battles. And we are turning back 40% of the draftees because they are physically unfit. Better make them fit.

Brother J. E. Brown, Editor of the Word and Way, thinks there was incongruity between the

sign at the auditorium which read "Peace on Earth," and the statue of the soldier immediately below it. Well, there's more than one way of getting peace. Paul says, "The God of peace shall bruise Satan under your feet." To give a big bully a good licking is one way of securing peace.

Our Baptist papers are lavish in their praise of Dr. W. W. Hamilton for the excellent way in which he presided at Birmingham.

Rev. Grady Snowden of Hopewell, Virginia, succeeds Dr. B. C. Land at Quincy Fla.

Dr. Paul D. Moody resigns as Director for the General Committee on Army and Navy Chaplains. He is succeeded by Dr. Arthur Devan, a Baptist who has been pastor in the North, chaplain at Hampton Institute. He is an alumnus of Rutgers and of Crozer and was a Rhoades Scholar at Oxford.

Blue Springs: On Saturday night, May 24, we closed a Vacation Bible School which was held in the Blue Springs Baptist Church. Thirty-eight students received certificates for faithful attendance. The young people of the community showed much interest both in attendance and in teaching classes. The faculty consisted of the following: Superintendent, Marguerite Hill, Blue Mountain; Primary and Beginner Teachers: Miss Winnie Mae McLelland and Mrs. B. M. Ledbetter; Junior Teachers: Mrs. Bill Davis and Miss Stella Ruth Hall; Intermediate Teachers: Mrs. Mary Alice Hamblin and Mrs. Graham.—Reporter.

"Are All Roads the Same?" is a booklet in paper binding just from the Broadman Press, written by Dr. E. C. Routh, Editor of the Baptist Messenger. We know of no saner treatment of an important question than this. Dr. Routh is a student of Baptist history and of the essential teachings of the Bible. He knows how to "distinguish the things that differ," and he presents them judicially and interestingly. This booklet discusses Salvation by Grace, The Bible, New Testament Churches, Baptism, "Close Communion," Salvation and Baptism, Religious Liberty, Church Union, Scriptural Service, and Church Membership. These are vital topics and very much alive today. In this book you will see the Baptist viewpoint as distinguished from others. It is courteous and understandable. The price is 35 cents.

From Pastor Robert I. Martin we learn that Black Jack Church was the first in Yazoo County to reach its quota in the Now Club. Melrose was second. Others are on the way.

The First Baptist Church, Corinth, Miss., is in the midst of an Evangelistic meeting this week. The preaching is being done by Rev. Norman W. Cox, D. D., Pastor First Baptist Church, Meridian, Miss. The singing is being led by Rev. Stanley Armstrong, Memphis. Rev. T. W. Young is pastor of this splendid church and is in his 20th year as pastor.

—BR—

The Messengers at the Southern Baptist Convention passed resolutions against President Roosevelt's appointing an ambassador to the Pope, also condemning the use of public funds for sectarian purposes.

The Southern Baptist Convention appointed a committee to consider the desirability of holding a joint session of the Northern and Southern Conventions in Philadelphia in 1944, one hundred years after these bodies separated. Of course they cannot transact business together. All they could do would be to hold separate conventions in the same city or near the same time, allowing for a common meeting at some time of the messengers attending both conventions.

The Southern Convention made appropriation of \$5,000 for the use of the broadcasting committee for this year just begun, and authorizing the committee to solicit further funds.

There was serious questioning in the minds of many messengers as to the wisdom of the Southern Baptist Convention meeting in Augusta before the centennial in 1945. Of course sentiment moves everybody to go back to the place where the Convention was organized, but it is certain that not all those who wish to go can be comfortably accommodated in Augusta. We had better seriously consider what is in the interest of the Convention and its work.

The speech of President Roosevelt which was sent all over the world by radio last week had

Pastoral Problems

By Norman W. Cox

"DISCOVERING DIAMONDS"

By Norman W. Cox

There are rich diamonds in the form of personal talents buried deep in the life of every congregation. We have known a great many people to lament that their church lacked people and leadership. They have complained of a poverty of gifts which would enable them and their church to make their ministry appealingly effective.

The first time I ever saw and heard the lamented Landrum Leavell was at the first meeting of the Southern Baptist Convention which I ever attended, in Jacksonville, Florida, thirty years ago this May. He stirred that convention with a great address. He argued forcefully the fact that in the personality of every Baptist church membership there are rich talents awaiting discovery and development. He used this graphic statement: "Verily, verily, I say unto you that where-soever a group of Baptist young people are gathered together there will be an orator in their midst."

In all our churches there are people to whom God has given a gift that, if discovered, will give that church great singing, teaching, talking, organizational and artistic service. The Lord wants us to get busy and discover and develop these talents.

Here the preacher finds a rich field of satisfaction. As I check back over my thirty years as a pastor my heart leaps for joy as I think of the large number of people who had gifts of which they were not aware that we were led to discover. The little part we have had here and there in opening doors of opportunity for the development of the gifts of Christians both young and old is a source of enduring satisfaction.

only one piece of news in it. That was his announcement of an unlimited emergency. The rest was repetition of and emphasis on what he had said before. But the declaration of an unlimited emergency makes any action of the administration possible. He may suppress strikes, say what goods shall be manufactured and what disposition shall be made of them, and how prices may be fixed and many details of civil life made to serve military necessities. He promises not to use these powers rashly. But it opens the way to many possible changes. This seemed the simplest expedient in a time when nobody knows what a day may bring forth.

Evangelist Selsus E. Tull of Hazlehurst begins a revival on June 8th with the Seven Hills Baptist Church of Owensboro, Kentucky, where Rev. John L. Waldrop is pastor. This is Dr. Tull's second engagement in Owensboro this year, having assisted Dr. W. S. Coakley of the Walnut Street Baptist Church of Owensboro in a revival in March. Dr. Tull would be glad to spend the month of August with rural churches in Mississippi.

The General Committee on Army and Navy Chaplains announces that there are openings for men desiring to serve as chaplains in the United States Naval Reserve. Applicants must be under 44 years of age, must have necessary physical requirements, also complete college and seminary training and endorsement of their denominational agencies. The salary begins with \$2,000. Applications should be made to the General Committee on Army and Navy Chaplains, 533 Woodward Building, Washington, D. C.

The W. M. U. of the South contributed last year over half a million dollars to Home and Foreign Missions through the Annie Armstrong and the Lottie Moon offerings.

Southern Baptist Churches numbered 25,018 in 1939. In 1940 the number was 25,259. The membership increased from 4,949,174 to 5,104,327. Total contributions went from \$37,136,531 to \$40,359,038, the largest ever, though not the largest per capita, which was reached in 1928.

HUNGARY IN WAR TIME: II

By Plautus I. Lipsey, Jr.

Finding myself in Budapest, Hungary, on August first, I decided it was time to concentrate on the problem of getting home. I had been separated from my family in Florida two and a half months.

Deciding to go home was one thing. Getting home was quite a different matter. I knew this very well, and for that reason had delayed the effort, aware that when I began the effort I would encounter many obstacles and suffer much pain.

The war had now definitely cut me off from America. Since I had come to Europe in May, Italy had entered the war and her entry had virtually ended passenger traffic between the continent and the western world.

Thousands of Americans had already gone home, under the urging of the state department. There were still perhaps twenty of my fellow countrymen in Budapest. They were almost all newspapermen, government officials or employees, and agents of big business concerns. The wives and children were nearly all departed or on the way to America.

The greatest confusion prevailed about the transportation situation. Nobody seemed to know anything definite about ways and means. The American legation, overburdened and harassed, was as much in the dark as others—and sometimes seemed less well informed than others. Information circulated nearly always proved false when investigated.

Where could a man find a ship? A Greek ship was said to be in Athens (Piraeus), waiting to take passengers through the Mediterranean. One or two American freighters were reported to be at various ports in the Eastern Mediterranean. I had planned more than once to go down to Athens or to Istanbul to see what might be seen, but many difficulties in arranging transportation and the threat of war between Hungary and Rumania prevented.

It was said that the best way might be through Russia and Siberia and over the Pacific. But one must send the American passport to the Soviet embassy in Berlin (why Berlin nobody seemed to know) and Soviet permission—if indeed granted—could not be had in less than a month. Imagine being without a passport in Europe for a month at this time! One might as well be in a concentration camp.

Now it was learned that an American line had established a weekly service from Lisbon to New York. But how to get to Lisbon, 1500 miles away on the western tip of Europe, with war raging between? There were ways to get there, beset by many delays and open only to persons of substantial influence. And all boats were crowded for months ahead, and means of getting to Portugal were "booked up" far in advance, it was said.

I began, on the first day of August, by visiting the office of the United States Lines, so called, but really the office for a rather helpless agent of many lines now paralyzed. Yes, the service weekly from Lisbon had opened, but, but, but—I measured my distance and time with an anxious heart, and asked for a place on the Lisbon-New York boat scheduled to sail September 4, five weeks in the future.

What a theatre was that steamship agency office! The stage was set with gorgeous colored pictures of the giant Atlantic liners, with descriptive captions about delightful voyages to America! The *Queen Mary* and the *Normandie* with banners steaming gaily! The *Bremen* and the *Rex* and the *Manhattan*, with smoke pouring from their funnels! What a tragedy, the fate of the big ships! But greater still the tragedy of the miserable group upon whom these pictured ships looked down: weary, broken, weeping men and women (mostly Jews) waiting, hoping, begging for a chance to escape from Europe!

I paid the agent for telegraphing to Lisbon and the reply. Nobody could say that a letter would get through. The telegraph itself was slow and none too sure.

At this point, an American colleague, the most influential American newspaperman in Budapest, got permission to return home. He asked and I

agreed that we make the effort together. I shall call him by the fictitious name of Stone, but not identify him more closely because of developments which I shall relate.

I got in my request for Stone and myself, therefore, and then we waited. Day after day we waited to learn if we could get passage from Lisbon. After waiting we began our campaign to get to Lisbon.

The most promising route seemed to be through Southern Germany (via Vienna and Munich) to Switzerland; from Geneva, it was said, a motorbus started once a week across unoccupied France for Spain, and across Spain for Portugal.

A visa is the permission of a government for a foreigner to enter its territory. No government was granting visas, except the transit visa, or right to pass through rapidly. To pass through, of course, one must have the permission to enter the next country. This necessity formed a chain of tedious links.

We must start, then, with Portugal and work back. I went to the Portuguese consulate, but the place was vacant. A printed sign directed me to another part of Budapest, to a china shop. It took me a long time to find the china shop, because the name of the street was spelled differently in the notice and on the street marker. When I did find it, a girl, working in the china shop and representing the Portuguese government, said we could not get the visas until we had steamship tickets. Baffled.

My influential friend put on the pressure with "the right man" privately that night, and next day we paid a substantial sum and got our visas, permission to enter and pass through Portugal.

Spain was next. We had to wait wearily in the office of the Spanish legation, and be very patient. A sour and bony spinster did the work in the legation, but all documents had to await the signature of the official who dragged himself in about noon. He was amiable, but the lady sharply reminded us that we must not step out of the bus while passing through Spain. I may anticipate a little here by saying that I stepped out of the bus, a sky bus, twice while passing through Spain. My colleague, whom fortune sent through by another route, stepped out of his various vehicles several times before he arrived, almost dead, in Portugal.

One week's work had been consumed in getting these two visas, and considerable labor and money. I did the running around, while my colleague confined himself to putting on the magic pressure during the night hours. Legations and consulates were usually open only from ten to noon in the mornings, and many of them took frequent holidays.

We tackled the French next. The French legation was a sad place. France had been prostrated in the dust. The petty official who heard my plea looked like a French emperor, slightly deposed. He said we could not have French transit visas until we could show rail and steamer tickets all the way to New York. He stuck to this absurd story steadfastly, and he was no doubt correct, technically.

My colleague and I returned to his office, where he immediately got hold of "the right man" by telephone. I remained outside a few minutes paying our taxi bill. When I came in, I found that my colleague had neglected to mention my name in "fixing" the matter. At my insistence and very ungraciously he telephoned again, and I was taken care of, too. That is to say, our requests were to be telegraphed to Vichy at our expense. Only the Vichy government could grant a visa. Then we waited and waited.

While waiting the will of captive France, we moved on to the Swiss campaign. That is, I did. My colleague lay comfortably in his bed in the most luxurious hotel in Budapest, disregarding repeatedly his promise to join me for the visit to the Swiss legation. I made three visits alone to the Swiss office, and went through the same tedious procedure. No, they could not give us an application to Berne until we had the French visas; then the private pressure was applied, and our lengthy application forms were sent off to the Swiss capital.

Two details show how the Swiss were completely under German thumbs. The Swiss con-

sul, putting me off, said he must talk first to "the Germans" about our application. Then, in the application form one question was "Are you Aryan?"

Some of our colleagues in Switzerland reported by telephone that they were working on that end to hasten the granting of visas. But still we waited.

Meanwhile, however, about August 10 we had scored a victory. The Lisbon steamship office telegraphed that they could give us, as privileged American newspapermen, space on the ship sailing from Lisbon September 18. We gladly accepted, still wondering if we would be on deck when the ship put out into the Atlantic.

In three weeks of labor we had managed to get steamship reservations, and Portuguese and Spanish visas. We believed also that we were in line to get the French and Swiss visas. And now indeed, in the fourth week, the French and Swiss permissions did arrive. But they were valid only for a limited time.

We got set now to storm the last bastion—the German government. My colleague said we should get quick action there, because of the strong position of his colleagues in the Berlin office. Alas, he was mistaken. The story of the effort to get German visas will be told in the next article.

GOD'S MASTERPIECE

A noble man, the masterpiece of God,
Walks in the paths the Nazarene has trod
Nor will he hesitate if duty calls
To calmly stand before a firing squad.

His love of truth makes him a gallant knight,
A truly valiant soul that stands for right,
Regardless of the foe that may oppose
Or price he pays to keep his honor bright.

He scorns with flaming scorn all treachery,
And proudly spurns the coward's trickery;
But gladly tempers justice to a foe
While pouring contempt upon connivance.

His heart abhors each sly defaming scheme
Holding integrity should be supreme;
He is the dauntless foe of every wrong,
And leads triumphantly a grand regime.

—William James Robinson.

Kansas City, Mo.

BR

Here is a word to the preachers that we wish could be planted deep in their souls and be made to change the speech of fifty percent of them. If there were room for it we should like to take a whole page just for one sentence, if indeed that would accomplish the desired purpose. That word is just this: **Please, when you preach, speak so that people will hear you.** I am sure that most of us do not realize it, but it is sadly, lamentably true that many in our congregations hear only a part of what we say when we preach. There is absolutely no use in preaching if people do not hear us when we preach. And in many cases **THEY DO NOT HEAR US.** We speak as one who loves to hear the Word of God preached, as one who listens intently when the preacher is speaking, and though our hearing is pretty good, there is much in nearly every sermon which we do not hear. Often to miss a word is to miss the meaning of the whole sentence, and the effect of the whole sermon. Brethren, for the sake of souls, for the sake of the truth of the Gospel, for the sake of Him in whose name we preach, let us speak so that the people can and will hear us. To try to listen and still not hear is a great strain on people's nerves. It is painful, and sometimes one quits trying to hear in utter despair, if not in disgust. For the sake of the hearer and of Him who sent us, let us speak so that the people can hear. "Faith cometh by hearing," and if the people don't hear you—what's the use?

BR

In his five years' pastorate in Columbus Avenue Church, Waco, Dr. H. H. Hargrove has welcomed 871 members, 285 of them by baptism. The church has contributed to all causes \$135,219.05, of which \$40,639.27 went to missions and benevolence.

EDITORIALS

GLORIFY THY NAME

Years ago we read the report of a great revival in the church at Upland, Pennsylvania, where Crozier Seminary is located. Dr. J. M. Pendleton was pastor of the church and conducted the revival. Things have changed much in those parts since that day, and it is doubtful if the type of ministry which Dr. Pendleton represented would be acceptable there now. But that is another story; we are now talking about what was probably the greatest revival that church ever had.

We are doing this for the purpose of helping promote just such work in our churches today. The things which underlie revivals and promote them are essentially the same in whatever century or period they come. The laws and principles of the material universe, and those of the spiritual world do not change, because God does not change. He is "the same yesterday, today and forever." A revival in Mississippi in 1941 comes in the same way as it did in Pennsylvania more than fifty years ago.

This revival of which we speak began with a sermon by Pastor J. M. Pendleton on the text, "Father, glorify thy name." John 12:28. When we saw the account of it and noticed the text, it struck us as different, not to say singular, to choose a text like that. And yet as we have thought back upon it, we have become persuaded that this pastor had struck the keynote in the effort for a great awakening. Not that this is the only proper text with which to begin a revival. There are many good texts for that purpose. But any text or note which sounds the beginning of a genuine revival must have in it as its essential what this passage of Scripture contains.

For the sake of the revivals to which we look forward and for which we pray, let us look carefully at the fundamental principles in this one: "Glorify thy name." Does it not make manifest that any revival must be God-centered and God-honoring? Some brethren have startled their people and started them thinking by preaching on the first verse in the Bible, "In the beginning God." That's the way the Bible begins.

A revival is simply the quickening of all the religious impulses and motives. It is for the purpose of having more religion than we have had, and that all others may have it. Religion concerns itself primarily with God. It begins with God, lives in God and ends in God. From Him, in Him, through Him and unto Him are all things. It is a revelation of God in such a way that men see Him, relate themselves to Him and live in Him. It is making men to know God, to know Him better, to know more of Him, that He may come vividly and forcefully into our lives.

Religion does not begin with philanthropy. It is not first of all a concern about men, not even a concern for their spiritual welfare, still less about their material condition. It will encompass all that but that is not what it is based on. That may make its appeal to the natural man but the spiritual man knows that it is recognizing God, making room for Him, allowing Him His proper place in our lives. In a revival we must deal first and always with God. And the one that does not do this is either an immediate failure or it is short-lived and eventually disappointing. A disillusioned religion is a great tragedy. We must begin with God and continue with Him.

This means the extinction or absorption of self. Of Jesus it was said, "The zeal of thy house hath eaten me up." One must be consumed in a passion for God. "He that seeketh not his own glory, but the glory of Him that sent him, the same is true and there is no unrighteousness in him." To glorify God is to so let Him be revealed in us and through us that men may forget us and think only of God. Beware of the satisfaction that comes from somebody's speaking well of the sermon. It is better as Ian Maclaren says, to "speak a gude word for Jesus." More sunlight comes through plain window panes than through art glass. When God clothed himself with Gideon, then God was glorified, for men saw God in Gideon. If all that forget God are turned into

hell, there must be some included who talk about revivals.

When Jesus prayed, "Father, glorify thy name," it was at the cost of infinite suffering and loss to Himself. Are we ready to go along with Him here? Are we willing to pay the price of God's being glorified by utter self abnegation and sacrifice of self? Paul's desire was that God might be glorified whether it was by his life or by his death. Paul was nothing; God was all in all.

We are not to be primarily concerned by what we call results in a meeting. However much our hearts may long for the salvation of souls, the revelation of the majesty and glory of God come first. The desire for results sometimes causes failure in what we are sent to do, and may even prevent the results. We have known people who found it difficult to tell the truth about results; some even to misrepresent them. Let me say this out of the secret depths of my heart and soul; not until a man is willing to fail for the glory of God that the will of God may be done, not until then, is he fit to succeed.

It is not an easy prayer to make; we ought to search our souls to find if we can say in truth, "Father, glorify thy name." It will be a great meeting if God is glorified. It will be a failure if He is not, whatever else may happen.

BR

TOLERANCE

There was never a time when there was greater need of straight and clear thinking, and of frank and honest speech. Our generation is carried off its feet with any sort of a counterfeit word. It undertakes to supplant the high and noble conception of freedom. But the two words represent entirely different ideas.

Tolerance is a good natured, if not actual maudlin, attitude toward what is wrong in morals or erroneous in belief. While freedom or liberty is acknowledging the right of people to hold views and do things which we do not approve. Tolerance is indifference to right and wrong, while freedom condemns what is wrong but upholds the right of every man to decide for himself what is right or wrong, true or false. Some Frenchman of the Revolutionary period is often quoted as saying, "I do not believe a word you say, but I would die for your right to say it." That is freedom. It is not tolerance.

Freedom of speech does not put a muzzle on a man, nor prevent his speaking out in condemnation of what he believes to be wrong. But tolerance says sh-sh, you must not criticize a man who does not do as you do or believe as you do. Freedom works both ways. It compels me to speak what I believe, and it acknowledges the right of every other man to speak what he believes.

Tolerance puts the muffler on conscience and will, in the end, put conscience out of commission. But today tolerance assumes certain superior airs, and parades as a censor of anybody who dares have opinions. It is the contradiction of liberty because it forbids criticism of wrong doing or deprecates the exposure of falsehood. To tolerance the greatest if not the only sin is the exposure of falsehood or the condemnation of sin. Tolerance is a counterfeit of freedom.

Whatever may be said of the ignorance of the people who condemned Socrates to death, it must at least be said they had a conviction that the youth of Athens must not be corrupted. They thought that there were some things worse than death and some others more valuable than life. It will be recalled that the people of Athens brought against Paul practically the same charge on which their predecessors had put Socrates to death: "He seemeth to be a setter forth of strange gods"—new divinities. But they did no violence to Paul. They merely laughed at him. They had no moral convictions. To them one god was about as good as another, because none amounted to much. Our generation is a good deal like that. "They spend their time in telling or hearing some new thing."

It is not surprising that there are people today to whom the Old Testament seems harsh and no longer to be regarded as the expression of the will of God. The sense of justice has ceased to function in them. They are like the Negro who went to sleep while rowing a boat toward the

North Star. In the meantime, the boat turned around and when he waked up he declared he had "done past dat star."

BR

PICTURES OF JESUS In a Wedding Group

Photographs of people taken singly do not fully portray them. They are more fully revealed when seen in groups. The most revealing pictures are moving pictures, those taken while people are active. Here is seen how they respond or react to the presence or behavior of those around them. They are themselves in reality. In this way does John the Baptist portray the real Jesus to us in his goepsl. His book is not so much a consecutive narrative of the life of Jesus, as a succession of pictures taken under different conditions. The one given us in John 2:1-11 shows Him at a wedding feast, in the working of His first miracle, or "sign" as John speaks of it.

To us this miracle in Cana of Galilee is not so important as such as it is in revealing the crisis in the life of Jesus, as He enters upon His life mission. He passes now out of the life which he had lived as the son of Mary into His life as the Son of God. Not that He had not always been the Son of God. He was that before he became the son of Mary. It is not that he ever ceased to be the son of Mary, but that that relationship ceases to be important or prominent in His consciousness and in His life.

When did Jesus come to be conscious that He was the Messiah? Probably there was never a time when He was not in some measure conscious of it. But hitherto the human relationship had been most in evidence and was strong in His thoughts. But from henceforth this relationship takes a secondary place, is removed to the background, never to be dominant again. His independence of human relationship is now asserted and He goes to His life mission as the Son of God. We must think of Him as a human being from infancy and forevermore. But this loses its chief place in His thoughts, and our thoughts of Him as He ventures on His divine mission.

The occasion of it is interesting. John tells us in the first chapter that Jesus "was minded to go into Galilee." He had made up His mind to that soon after His baptism and temptation, and was making ready for it by gathering a little group of Galileans in Judea by the Jordan. He was now ready, and on His way stops at Cana by invitation to attend a wedding of some friend, possibly relative. His mother was there, deeply interested, having apparently some responsibility for the entertainment. When the wine is out unexpectedly, in her embarrassment she comes to her Son and acquaints Him with the fact. He understands her remark as an intimation that it is up to Him to do something about it. His first impulse is to repel the suggestion: "Woman, what have I to do with thee?" Literally, "What is there to me and to you?" It might be translated, "What business is that of mine and yours?" Or you could put it, "What have you to do with me?"

There is nothing discourteous, but there is a plain intimation that the relationship which has existed between them must not be considered as still standing. She knew more about Him than

(Continued on Page Five)

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PICTURE OF JESUS

(Continued from Page Four)

anybody else living. She was and had always been nearer to Him than any other human being. They must have often talked familiarly over things, which they did not talk to others about. "Many things she had kept in her heart." She knew that things were now coming to a crisis. Everything had recently portended that. Jesus is undergoing a mental transformation. He is like a butterfly coming out of a chrysalis. Too much interference from the outside could spoil everything. He was hesitant about launching out. And He needed just the slight touch of His mother's hand; just enough, not too much. Every man knows what this is when he comes to make a decision about his life work, under the call of God.

Mary is not insistent, not obtrusive; she is tactful. She says no further word to Him; enough of that. But she does say to the servants, "Whatsoever He saith unto you, do it." The suggestion was at work, and she was willing to let it work. How tactful is a loving mother! She goes her way. The die is cast; there is no turning back. He accepts the call for the occasion, and meets the need of the hour. He tells the servants what to do. They do it without hesitation; do it thoroughly, up to the brim. The Master has begun His work. The wedding feast goes on. Some of them did not know how it all happened.

But there were some who knew. "This beginning of His signs did Jesus in Cana of Galilee, and manifested His glory; and His disciples believed on Him." Cana was a quiet village hid away from the great highways. This was a small group of friends. But the most important thing about it all was that these men who had recently become His disciples saw in it the revelation of His glory and believed on Him. Here was more than a man, one who did in a second what it took the ordinary processes of nature months to accomplish. The same one who makes the vine to grow, the grapes to ripen and the fruits to gladden the tables now reveals himself in the instantaneous lightning flash of a miracle. There is concentrated in one moment the glory of Him who makes Himself manifest in the ordinary commonplaces of nature.

His disciples saw it, were impressed with the revelation of the divine power, and "believed on Him." Of course they had believed on Him before. But faith is expansive; it deepens with every new vision of Jesus; it roots more deeply in our souls with deeper knowledge of Him. He becomes more to them now than teacher, or leader, or friend, or companion. He takes his place on the throne of their hearts. So shall it be forevermore as we learn of Him.

BR

CHRISTIAN EDUCATION DAY

By J. E. Dillard

Christian Education Day comes in June.

It may be observed any Sunday in June.

Pastor and superintendent will decide which Sunday.

The last Sunday in June is suggested where there is regular preaching service on that day.

The Why of It

Baptists believe in education, but not enough to hurt. They would do more about it if they knew more about it. Baptists should know the meaning and value of Christian education. They should see that their own schools are as well equipped, manned, and financed as any other schools; also that they have as high educational standards as any, and that they are wholeheartedly Christian in the best sense of that word. A degree from a Baptist school must be as good as a degree from any other school and if possible we ought to make it better.

Baptists should send their children to college if at all possible. They should exercise great care in the selection of a college. Baptist students should return from college better prepared in mind and heart to carry on for Christ. Baptists should help their worthy and well-qualified young people in their struggle for an education. It is a pity for any young man or woman to be denied the privilege of a college education for the lack of a few dollars.

Christian Education Day offers a fine oppor-

tunity to say things and do things that will mean much to many.

The How of It

Pastor and superintendent should plan together for the observance of the day. Go carefully over the program printed in the June issue of "The Sunday School Builder."

Plan to preach on or present some phase of Christian education in connection with the sermon. See articles in April-June issue of "The Quarterly Review" p. p. 3, 9, 30-37, and cover page 2 of June issue "The Teacher."

Plan for an offering for Christian education to be used according to the plan adopted in your state.

BR

HE TAUGHT BY PARABLES

Governor H. L. Whitfield was most of his life a school man. He was by nature and training a teacher. A school teacher may make an excellent public official, as witness President Woodrow Wilson. But he will hardly get over the teacher attitude. We heard Mr. Whitfield before he became governor, while he was president of Mississippi State College for Women, make an address on "Jesus the Master Teacher." All that he said was true to the facts in the life and ministry of Jesus. Jesus was the "Master Teacher," because He taught by parables.

We have wondered if people have really grasped the significance of that fact, one which teachers and preachers and all the rest of us need to learn and utilize. Of course Jesus was not the first, nor the only one who realized the necessity of this method of teaching, but He used it to the best advantage, and He used it all the time. "Without a parable spake he not unto them." He never taught without the use of parables.

The essential quality of a parable is **comparison**, that is, putting one thing alongside of another; one object beside another; one object beside an abstract idea; or one idea that is well understood by the side of another which we wish to make understood. We have come almost to believe that this is the only way of learning. In the light of one thing you see the other. Or as one of the cardinal principles of pedagogy says, proceeding from the known to the unknown. This, if we remember correctly, they call "apperception."

Aesop had it down to a fine point and his fables remain classics of instruction to this day. His words, "This fable teaches," remain almost as familiar as those of Jesus, "The Kingdom of heaven is like," only they could hardly be so felicitous as those of the Master. There is not one of the old prophets who did not use this method of instruction. Isaiah used the ox and the ass with which to compare Israel. David said, "Be not as the horse or the mule," and in these figures the objects stand out instructively. The Lord told one prophet to put a yoke around his neck when he preached. Another he showed a potter at work making pitchers.

Not all of these are called parables, but they involve the principle of comparison, of presenting plain objects as the symbols of truth. It is only one application of this when John tells us that "the word became flesh and dwelt among us." Our setting forth of truth must take form and substance; it is well if it can be seen in flesh and blood. "No man knoweth the Father save the Son and he to whom the Son willeth to reveal him." Dr. E. Y. Mullins was accustomed to say that his ideas were always born twins; that is, the mental conception always appeared in the form of some material substance. Ideas must have visible or tangible embodiment.

The one who writes these lines came to know something of the principle after some years in which he rather despised the use of "illustrations" in preaching. It is true that illustrations do not always illustrate. They may be used for less worthy purpose. But without some such embodiment of truth in material form, much of our preaching and teaching is wasted. The people do not know what you are talking about. John the Baptist could have preached repentance till the crack of doom and the people would have frittered away their mental energies in discussing the meaning of the word. But when they said, "What do you mean? What shall we do?" He said, "Stop your violence; quit stealing; divide

what you have with those who have nothing"; then the light broke on them and they came confessing their sins.

A parable is putting one thing beside another, that you may draw your own conclusions. When the list of churches which give is published in The Baptist Record, by the side of those which don't give, then somebody begins to squirm. And the same wholesome effect is sometimes observed when the list of subscribers to the Record in various churches is published side by side. Paul, writing to the church at Corinth said, "I do you to wit of the grace of God which hath been given to the churches of Macedonia." He placed their records side by side, in the matter of giving. And in preaching to the people in Macedonia, he gloried in behalf of those in Corinth. Comparisons may be very "odorous," according to Shakespeare, but they are very instructive. About all we have comes to us by that route.

Finally brethren, there is hardly any lesson which teachers and preachers more need to learn, for there is no method of teaching that comes in range of this for doing effective work.

BR

THE PRE-EMINENT INSTITUTION

By Jeff D. Ray

The home is the world's pre-eminent institution. May I suggest at least three things that make it so?

In the first place, it is the oldest institution on earth. Before civil governments were born, before schools were dreamed of, before churches were constituted or systems of religions had been revealed or invented, God had been pleased to place the "solitary in families." Abraham was the high priest in his family home hundreds of years before Aaron was high priest in the Tabernacle or his successors high priests in the Temple. Hannah was the educational director of little Samuel in the home long before any school had been established; and Jacob was the dominating patriarch to his sons in the home long before Israel knew a king.

Not only is the home the oldest, but it is the holiest institution on earth. How sacred to a right-thinking preacher is the pulpit where he may speak as a prophet of God! How sacred to a man of sensitive nature is the church building where people meet to worship God! How sacred is the churchyard where sleep the bodies of our best loved! How sacred is the battlefield, whether Bunker Hill or Gettysburg or Flanders Field, where our fathers or our sons gladly gave that "last libation that liberty draws from the heart that bleeds and breaks in her cause!" How sacred is an organized church, the pillar and ground of the truth! I stand with uncovered head and unsandaled feet before all these noble shrines, and yet in my soul I know that the most sacred shrine on this earth is a home. This temple that we call life may have many holy places, but the home is earth's "holy of holies." He who by greed or selfishness or prejudice or indifference or ambition or passion desecrates a home has profaned the holiest spot on earth.

Not only is a home the oldest and holiest institution, but it is the most potent institution on earth. More than in any other institution, character for weal or for woe is made in the home. Given a godless, self-seeking, passion-ridden home and all altruistic institutions have hard sailing to make anything worth while out of children who grow up in it. But given a well ordered, God-fearing religious home and the devil himself can rarely wreck a life brought up in that atmosphere.

I hear much talk about this man and that being a wide-visioned, far-seeing statesman. I lay no claim to any such prophetic gift, but there is something that speaks to my soul like an angel trumpet-tongued that tells me that if our nation is to be saved from the toboggan slide to hell we must highly resolve to revitalize our homes with the spirit of true patriotism and genuine religion. Should every other character-building and nation conserving institution go to the bats, the country is safe so long as we can maintain the right sort of homes. And we spend our time and money on other institutions all for naught if we let our homes degenerate into secularized places for mere eating and sleeping.—Baptist and Reflector.

NORTHERN BAPTIST CONVENTION W. W. Hamilton, New Orleans, Louisiana

Going immediately from our meeting in Birmingham to that of Northern Baptists at Wichita, Kansas, May 20-25, gave added eagerness to the fraternal messenger and to the alternate, Dr. A. E. Prince. The place assigned on the program was worthy, and the welcome indicated fraternal interest in and love for Southern Baptists. Deided impressions are here given.

THE ARRANGEMENTS for the convention were the very best, with a most adequate exhibit hall, a beautifully appointed "garden lounge" where fellowship facility was offered, and the great auditorium where speaking and hearing were made easy and satisfying. Seated near the front, and standing in the top gallery, there was no difficulty in hearing all that was said. The local committee was prepared to attend to any need expressed by the visitor upon arrival and for departure.

THE ATTENDANCE was large. There were probably about four thousand enrolled who paid the one dollar registration fee. The crowds came early and stayed through, and there seemed to be representation from every section of the Convention territory. The Southern Seminary banquet gave opportunity to meet many of our men who are serving worthily in the north and west. It was almost a surprise to find so large a number of Baptist Bible Institute workers at the Convention, as well as from Southwestern.

THE PROGRAM was on a fixed schedule, with many set addresses, and actions taken were mostly on committee reports. The "Town Meeting" at which the speakers were asked questions made possible "audience participation." The full hour allotted to this was not sufficient for all who were eager to take part. Missions and missionaries were presented not at one session, but at designated times every day. There were exhibits of Burma Day, China Day, India Day, Japan, Philippines, Belgian Congo, and the 70th anniversary pageant of Woman's Work entitled "A Constant Pageant of Triumph in Christ" was thrilling.

THE SCHOOLS received unusual attention, with such subjects as "Any Light for the Black-out," "A Christian Program for Christian Students," "Higher Education—An Unorthodox Interpretation," "Are Baptist Schools for Baptist Students?" There was serious consideration of secular education, of the need for our own Baptist schools, and of the sources from which we may expect our pastors and missionaries and leaders. The "audience participation" on this subject was serious and helpful.

THE SPEAKERS included W. A. Shullenberger (Disciples of Christ), Samuel M. Cavert (Federal Council), W. O. Lewis (Baptist World Alliance), Soichi Saito (Japanese Y. M. C. A.), E. Stanley Jones (India), Toyohiko Kagawa (Japan), Governor Harold E. Stassen (Minnesota), Dr. Clara Leach (South China), Miss Lucy Wiatt (Burma), W. P. Longley (India), Mrs. Bernard W. Armstrong (Belgian Congo). All phases of the program were built around the Convention theme, "The Sufficient Christ for a Suffering World."

THE EMPHASIS given to war conditions, and to church and state, and to race questions and to social implications and to labor problems was perhaps not too pronounced, though one did not hear as much as he wished the call for repentance and faith and regeneration and loyalty to doctrines and to the churches. These seemed to be taken for granted, and the emphasis was more upon results and fruits. Christian obligation and opportunity were stressed, and as one speaker said, "We must be inwardly directed and not outwardly coerced. I give everything to my country except my conscience." E. Stanley Jones urged that the United States be not a "participant" in the present war nor an "arbitrator," but rather a "mediator" seeking to bring all together on things advantageous and satisfying to all.

THE SPIRIT of the Convention was one of confidence, of cooperation, of constancy, of conquest, and will doubtless prepare Northern Baptists for whatever they and we must face. The writer is indebted to President E. J. Millington, Chairman Chas. L. Seasholes, Secretary Joseph C.

Hazen, Editor J. W. Bradley, Pastors J. C. Yelton and Lewis Hale and C. O. Johnson, Editor and Mrs. E. C. Routh, personal friends Mr. and Mrs. Sol Fischel, and Bible Institute students Jep. C. Williams and V. W. Cavender for special courtesies. Another time the writer would want to go earlier and stay longer.

—BR—

OUR SEMINARIES—THEIR ENDOWMENT By L. R. Scarborough

I would like to say some vital words about one of the most important matters facing Southern Baptists, that is, the endowment of their three theological institutions: the Southern and the Southwestern Seminaries and the Baptist Bible Institute. I would like to say in summary four things:

Their Present Situation

The following figures are approximately true of these three institutions:

They have 1,560 students; 72 employees; property valued at \$4,335,000.00; an endowment of \$3,234,000.00; an annual expense account of \$323,000.00. Their debts now stand at \$755,000.00. Their receipts from the Cooperative Program the past year totaled \$148,665.00.

Looked at as a whole and as a unit these figures indicate a great responsibility, a great asset and a tremendous power for Southern Baptists.

Their Worthiness

Are these institutions worthy of love, support and permanent endowment from our constituency, Southern Baptists? I believe they are, and very worthy.

What are the items that constitute their worthwhileness and value to Southern Baptists and the world?

1. I would say **their unity**, their companionship and partnership in a great task. They work in the spirit of a beautiful, cooperative harmony.
2. **Their loyalties.** Their loyalties to Christ, His doctrines, His system of truth, His program for world redemption, His churches bought by His blood.
3. Their faithful, aggressive spirit of **world-engirdling missions.**
4. Their vital teaching and practice of **New Testament evangelism.**
5. Their firm, unwavering teaching of and practice of **Biblical cooperation** in the work of Christ's Kingdom.
6. Their constructive, creative **militancy to do the will of Christ.**

These institutions are helping the leadership of Southern Baptists to make Christ regnant around the world, and that makes them worth adequate support by enduring endowment.

"By Their Fruits Ye Shall Know Them"

Are these institutions producing fruit in accord with the will of God and the desires of Southern Baptists? Let's see some of their contributions:

1. A **cultural, scholarly leadership** in all the fields of church and Kingdom matters.
2. They hold high Bible standards of **Christian culture and consecration.**
3. They produce an **aggressive cooperation in constructive denominational affairs** in their students.
4. They train men and women who give a **scholarly, Christ-spirited defense of the Gospel** and its doctrinal teaching.
5. They emphasize in their faculties and students a **perennial spiritual compassion for lost men** and the winning of a world to Christ.

Around these things it is evident they are building a leadership for God's people.

Some Methods For Achieving the Endowment of These Three Mighty Agencies of Christ's Glory

How can we endow them?

1. By the creation on the part of the leadership of an **endowment conscience among our people.**
2. By urging **personal gifts, large and small, on the part of all the people, and special gifts of money or property on the part of our well-to-do Baptists.**
3. By sermons, by pastoral visits, by constant contacts with the people get them to make

their wills sharing with the Seminary what they leave after death, and by encouraging annuities while they live.

4. When our debts on our denominational causes are paid the denomination should make **annual allocations from the Cooperative Program** to the endowment of these seminaries. This is something to think about and worth denominational consideration.

Concluding Word

Our three seminaries need adequate endowment for security against panics, all sorts of financial crises, war and its desperation.

I would say, with the reddest blood of my veins, by all means and for Christ's and a lost world's sake, let's make secure these three glorious institutions that are seeking to make the Kingdom of Christ come in all the areas of life. Nothing but adequate endowment will do it! Let's hasten to get at it!

—BR—

On account of the alumni banquet the editor had the privilege of visiting Clarke College, as he had been invited to address the alumni. There were about one hundred of them present, and it was one of the happiest bunch of folks we have seen for a spell. They had songs and speeches and jokes and laughter galore. "We" sat between two presidents, Prof. Freeman May, President of the College, and Rev. Gordon Sansing, President of the Alumni and of the Board of Trustees. They have made plans to double the attendance next session and we wish them good success. There were 29 in this year's graduating class. We took notice that the buildings and grounds are in good condition, and the whole campus presented an attractive appearance. Among the alumni present were also graduates from Mississippi College and quite a number of the young men had taken theological degrees in our seminaries. President May said the past year had been the happiest of his life. The faculty members have shown the finest loyalty and from these and the students the President said cooperation had been one hundred percent.

Dr. R. G. Lee, Pastor of Bellvue Church in Memphis, preached Sunday morning at Clinton the commencement sermon of Mississippi and Hillman Colleges. The auditorium of the church was crowded to capacity. Dr. Lee had eight members of his church in the graduating class of Mississippi College and there have been others before and will be more to follow. They have proved themselves fine young men in every respect, some of them being officers in the State B. S. U. His preaching at Clinton was just what the people who knew him expected, a mighty presentation of Gospel truth, that will linger for life in the minds of those young people. His subject was the "Inescapable Conflict," the text taken from Revelation 17:14, "The Lamb shall overcome them—and they also shall overcome that are with Him." The music was under the conduct of the Pastor's Assistant, Mr. Wm. Ball, and was in fine harmony with the occasion.

From the annual report of the Foreign Mission Board, given by the Executive Secretary, Dr. Charles E. Maddy, at the Southern Baptist Convention in Birmingham, it was learned that the total income of the Board from all sources during 1940 was \$1,326,862.95, and increase over 1939 of \$247,277.67. For the calendar year, \$33,500.00 was paid on the debt of the Board, which is now \$205,000.00. The banks have reduced the interest rate from four to three and a half percent. We look forward to a debtless denomination by 1945. The Lottie Moon Christmas offering for December, 1940, reached an all-time high with a total of \$363,746.30, which is \$33,321.60 more than the year before.

Participants in the Freshman declamation contest at Mississippi College were Carroll Ellis Izard of Hazlehurst and Percy Magee of Bogalusa, La. Those contesting for the Sophomore medal were Charles Ammon Jolly of Okolona and Malcolm Sadler of Meridian. Those contesting for the Senior medal were Clifton Earl Cooper of Baxterville, Elijah Francke Lee of Enterprise and John Drayton Williams Watts, II, of New Orleans. We expect to report the successful contestants later.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15;
"Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21;
"Give" Lk. 6:38; "Give" II Cor. 9:7.

I

Jesus spoke some words we cannot get away from. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35. We do not want to get away from them! They refresh us! They thrill us! They call us!

Badly needed words they are! Read what a news columnist wrote, as: "DIFFERENCES. The world is a whirling mass of disagreements among governments, nations, groups, individuals. No two persons, it seems can get along together without their occasional disputes. The divorce mills grind out the consequences of unhappy marriages. Capital, labor, politicians battle with each other and among themselves. The earth is torn with strife—an earth big enough for all, blessed with plenty, where people should dwell in harmony. Instead they argue, they clash and they kill. Peculiar humanity."

Are the people of Christ different?

How many Christians, churches, denominations are characterized by "love one for the other"?

How are we going to "love" in a world hot with liquid hate?

II

FROM MINUTES OF EDUCATION COMMISSION:

"On motion of R. D. Pearson, it is ordered that a Christian Education Day, to be observed in the month of June, be included in the Denominational Calendar for next year. The Executive Secretary is authorized to plan for the day."

Your Secretary asked brethren as follows to share this responsibility: D. N. Nelson, P. I. Lipsey, Frank E. Skilton, L. T. Lowrey.

Proceedings of the committee meeting on Christian Education Day

D. M. Nelson, P. I. Lipsey, Frank E. Skilton, D. A. McCall, present. L. T. Lowrey absent due to death of kinsman. Meeting opened with prayer, P. I. Lipsey leading.

Statement of purpose of committee meeting by D. A. McCall.

Discussion and decisions of committee as follows: First, pastors requested to speak on Christian Education, Sunday, June 29, 1941.

Second, special Christian Education Baptist Record issue June 19, copy to be in the office of Editor by or before June 10th.

Third, secure students for Christian colleges. Young people of college age might sit together at the special Christian Education Day service. Get names and send to college presidents.

Four, Now Club emphasis. All churches and associations to complete pledge-taking, attain goals by or before Sunday, June 29th. All those pledging, paying at least one-third amount of the total three-year pledge where possible. Free the schools to do more in Christian Education.

"My people are destroyed for lack of knowledge," said Jehovah through Hosea. Let us be anxious in helping to save all that is best in our day and generation.

III

We have bonds of three series outstanding. We have in our hand before us now a cancelled bond in each series—maturity dates December, 1937, December 1942, and December 1947, respectively. Note that two of them were paid in full well before maturity date. Your contributions did it.

We have just read in each a provision to the effect that all these bonds may be called (paid) before maturity. Mississippi Baptists! Faithful of the Lord! Continue sending in His money in

your hands and we will buy bonds, and buy bonds until bonds are no more!

IV

"I WANT TO LET GO"

I want to let go—
But I won't let go;
There are battles to fight
By day and by night,
For God and the right,
And I won't let go.

I want to let go—
But I won't let go
I'm tired, 'tis true,
Worried and blue,
And worn through and through,
But I won't let go.

I want to let go—
But I won't let go;
What? lie down on the field
And surrender my shield?
No! I'll never yield,
I'll never let go.

I want to let go.
But I won't let go;
May this be my song
Mid legions of wrong,
"O God! Keep me strong,
That I may never let go!"

—Anonymous.

V

Attend the Now Club meet at McComb. Representative attendance. Folk interested. Say they will attain their goal!

Just one thing guarantees success—9,017 men and women pledging and paying \$525,000 on debts. One layman has sent three \$1,000 checks and more to Now Club causes already. Doxology!

Enjoyed meeting with a Hillman College Bible class. Questions asked: "What of those who never heard Gospel? What of those who accepted Jesus only as man? What of degrees in heaven and hell? What of our personal responsibility? What of intermediate state? What of Hebrews 6?"

Don't tell us college students do not like to ask questions.

With Men's Bible Class, Merigold. Large number present.

Commencement sermon Merigold—17 in class—house filled. Pastor Joel Sturdivant presided. He is doing a fine work.

At Crowder night service. House almost filled. Met several friends of other days. Three grown lost people asked for prayer.

At new church nearby in section reclaimed agriculturally by Sardis dam project. Country now filled with people. Twenty-five lost people asked for prayer. Pastor O. C. Chance is doing a fine work, laying foundations, pressing evangelism. Mrs. Chance secured good training at Hillman College.

VI

God Almighty has made it so that His people do not have to know etymology to go forward in the Christian life. Yet we have thrilled under the spell of the etymologist.

God Almighty has so fixed it that His people do not have to know ethnology to do His will concerning the nations of men.

We have such difficult words in our theology as, Evangelism, Missions, Philanthropy.

Whereas, God has said in easily understood words, "Come," "Tarry," "Go!" Who can not know those words?

God teaches His children to "Worship," "Serve," "Give."

He charges us to "Love," "Lift," and "Live." Most of us know more than we 'do'!

God's order is 'He that wills to do shall know.' John 7:17.

VII

THURSDAY, MAY 29

He went home. Deacon, Bible Class Teacher, Sunday School Superintendent, through the years.

JAMES M. MCCALL
OUR FATHER

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

First Church-Meridian

The motto at First Church-Meridian seems to be, "Everybody Works at My House." And everybody was living up to the motto. We found them in the midst of final plans for the V. B. S. which started Monday, June 2. Mrs. A. F. Cook is superintendent.

Finances are in good shape with last year's budget being overpaid. The percentage to the Cooperative Program for 1941 has been increased 10%.

AND a committee of fifteen has been appointed to consider erecting a Sunday school building.

Dr. Norman W. Cox this week begins his third year as pastor.

Baptist Record circulation in Lauderdale County is as follows:

Bailey 1; BETHANY 24; Collinsville 3; FELLOWSHIP 28; GOODWATER 14; Kewanee 2; MARION 25; Meehan 1; Eighth Avenue 4; Forty-First Avenue 38; Poplar Springs 2; Southside 3; FIRST 474; Highland 21; Fifteenth Avenue 26; MIDWAY 12; Mecedonia 1; MT. HOREB 10; NEW HOPE 38; OAK GROVE 68; TOOMSUBA 28; UNION 28; Mt. Vernon 1.

And Still They Come

Among recent additions to the list of churches adopting the popular and progressive EVERY FAMILY Plan are: Clear Creek, Lafayette County, J. R. G. Hewlett, Pastor; Liberty Hill, Panola, Harry Borah; East McComb, (over 50%), W. A. Gill; Pope, J. R. G. Hewlett; Thaxton, J. W. Henry; Tishomingo, R. E. Pate; Oloh, Lamar, V. W. Malley.

About Soldier Boys

Send the Record to the members of your church who are in camp. You need to do it and they need the Record. Just send us one dollar for eight months and give their correct address, or add to your EVERY FAMILY List.

More Proof of the

FIRST CHURCH-LAUREL had a debt of more than \$3,000. They have the EVERY FAMILY Plan.

Drew church closed the last fiscal year with all debts paid, a balance in the treasury despite the fact that they gave \$175.00 more to the Cooperative Program than in the previous year. They also paid the balance due on the organ, purchased new song books, put in Butane gas system, increased pastor's salary, and employed a part-time secretary. Just another EVERY FAMILY Church going places.

BR

On May 27th we moved into the beautiful new parsonage at Stonewall, Miss., where we shall serve as pastor of Stonewall and Enterprise Baptist churches. The people of Stonewall welcomed us into the new home with a generous "pounding." The pastor is quite busy on the new field. A religious census has been taken at Stonewall and one is being taken at Enterprise. A complete group of officers has been selected for all five departments of the B. T. U. work in both churches.—Sollie I. Smith.

The debts on Southern Baptist institutions were reduced by one-half of a million dollars in the past twelve months. At present the debts on these institutions are as follows:

Foreign Mission Board	\$ 209,500.00
Home Mission Board	850,000.00
Baptist Bible Institute	144,837.03
Southern Baptist Seminary	345,000.00
Southwestern Baptist Seminary	265,000.00
Southern Baptist Hospital	283,000.00
Convention Bonds	487,000.00

Total \$2,584,337.03

Mississippi Woman's Missionary Union

Those having part in our White Cross Day last summer will be happy to read this article from Mrs. McCormick.

The Baptist College,
I W O, Nigeria, West Africa.

Dear Miss Traylor:

I am glad your interest and enthusiasm for the work out here does not depend upon my writing you. I had your very kind letter regarding White Cross work and was so thrilled and enthused about it. I had every intention of writing you at once, and did start to do so but last year was full of emergencies, and I was not satisfied to just write a note of acknowledgement and answer your question regarding the White Cross work. I wanted to sit down and write you a letter as I had long hoped writing, telling you something of the work, but frequently weeks passed when I did not even sit down to my desk once, pressure of duties was such that I couldn't and when I got to it I realized that it was too late to reply to your letter with even a short note.

Then again a few months ago your letter came saying that you had sent the things and the invoices arrived from Montgomery Ward, and finally a notice that they were in Lagos and I was all ready to dash off a note as soon as they reached Iwo, but for some reason they were held up in Lagos for nearly two months. But they have now arrived in Iwo and some have already been sent to other places and are already on their mission of mercy.

I cannot begin to tell you how happy I was to receive them, and what a joy it was to unpack and distribute them. There is such a generous supply of so many useful and most necessary articles, that they will prove a boon to all of us who are doing medical work.

We had just returned from two weeks' vacation at Shaki, one of our most inland stations, where there has not been a regular nurse or medical worker except for a few months since Miss Nannie David worked there. They are about 200 miles from the hospital and there is no regular communication or motor service from there to any where. Miss Tinkle has been there for nearly two years now and had begun to build up the work there. But it was a difficult task; there were no funds available for materials or native helpers. Mr. and Mrs. Powell and Miss Elam helped her with their personal funds and they have put up a very nice dispensary building, but it was entirely bare of supplies. I tried to help her while I was there and would have wept at her poverty of equipment had I not had your letter telling of the things you had sent. Instead I just wanted to hurry home and open the boxes which I knew had arrived in our absence, so that I could equip her maternity and other in-patient buildings as well as the out-patient department. I was not disappointed either for the things we found in the boxes were sufficient for every need. She came home with us and took the things back. So you see that is one of our health centres entirely outfitted from the material sent, and Miss Kersey's motherless baby home, Mrs. Donath at another distant station and others will rejoice because of the generosity of the folks in Mississippi.

Now of course I can afford to be generous for you sent such a nice lot, but much of the material will go into use right here in Iwo, for our little five-room dispensary built by friends in Mississippi, mostly in McComb and Starkville back in 1928, has now grown into a hospital. Now I wouldn't presume to write such a sign and place it over the door for I am not a doctor, and we don't set out to do major operations but whether we put up our sign or not we have to do the work of a hospital, even to some pretty extensive surgery, for folks come in all broken and battered up from bicycle, motor and other accidents and we just have to do what is necessary, knowing that their lives depend upon it.

At present we have our maternity unit which will accommodate about twelve patients. Due to unavoidable pressure of work it has never been

quite finished, but we have been using it for over a year and hope to get our petitions and cupboards and everything complete within another month or so. This building is a gift of Mrs. Longest and her sister, now deceased, of Oxford, Mississippi. It is a splendid contribution to the women of this section of Africa. One needed more than most any other for their health and happiness. Now that we are about ready to really occupy it fully, it is nice to have proper linens to fully equip it. Opposite the women's building we have one the same size for men. It contains in addition to a ward for eight beds, two rooms for a college infirmary, accommodating four patients, and five isolation rooms. It is not finished, we did not have money to finish it when we started it but we knew money would come, for all else we actually needed has been provided. The expenses so far have been born by Mississippi and Louisiana friends, and now just when we are ready to go further with it the splendid sum included in the White Cross gift has come to our aid. That has already been sent out by the board and is on hand. It amounts to \$110.56. We are indeed grateful for this assistance.

In addition to the five isolation rooms included in the men's building we also have need for special isolation huts, and one of these needs has been met. We now have in process of building a tubercular hut where we can have the patients separate but still near enough for proper medical supervision. Miss Lair, one of the missionaries here at Iwo, has given money to erect it. It will have space for two patients. We have and have had since 1928 a treatment centre for lepers, also made possible by friends in Mississippi, where 140 lepers receive treatment as out-patients, but we need a hut where those needing hospital attention can be kept. I have two in now who have been in an open place with just a roof over them, but the rains are coming and we cannot use that method now, and besides, it is in the men's building which we must finish up and clean up for its proper use. We hope some time to have another hut for smallpox patients. The native administration sanitary inspector usually puts up one for us each season but it is built hurriedly and poorly and the patients are driven out when a rain comes. And it isn't safe to have them come into our regular dispensary for refuge. We just have one smallpox patient so far this season, but usually there are several and would be more to come to us if we had a proper place to house them; at present they go out to a farm hut and many of them die needlessly. Few people die of smallpox if they are properly looked after. It is a horrible disease, though.

We are also glad to have a service unit of our dispensary almost finished. It is a patient's kitchen, a laundry and store room. This is a gift of Miss Harmon, another of our missionaries here. This completes our present plant in which we can care for between 35 and 40 in-patients and an almost limitless number of out-patients. The area from which our patients come has a population of about 200,000 people. Those who are nearer here than any other health centre. Now, fortunately for us, they do not all come but we do have an ever-growing number, and would have more if some one could spend full time at the work. The dispensary is just one of my several responsibilities. The combined college Industrial School, in addition to a boarding department for the lower Elementary School, gives me some responsibility and requires a good bit of time even though the details of the work are shared by the other missionaries in the station. There is the College Church with all its organizations, as well as other towns and villages which must be looked after, and then the unlimited responsibilities for evangelistic work in the town here, which of course is divided up among the missionaries, each having a full programme.

There is no necessity for sitting around waiting for access into the hearts of the people now. For every moment holds numerous opportunities and our one difficulty is that we are unable to take advantage of all the chances we have, to do personal work with individuals and evangelistic work to large groups. The various phases of work being done here brings us in contact with large groups of people constantly. For instance there is on our mission compound here, daily a group

or various groups of people totalling about 500 or more. This is in addition to our resident teachers and students.

The Day School with about 300 pupils is a very fine source of contacts, for our pupils come from heathen and Mohammedan as well as Christian homes. Last year about 90 of the Day School pupils accepted Christ. Some from Mohammedan homes are being persecuted for their stand. Their parents are refusing to allow them to attend school this year. This is most unfortunate for they get so little from home anyway. They live on almost nothing and even though it costs very little to attend school that little is hard to procure and when the parents refuse to help it is almost impossible for a boy to get work which will enable him to make his way and attend school too. Of course the missionaries and many of the teachers have many boys they are helping through school but there is a limit to how many one can assist.

All of the students in our training college are supposed to be Christians when they are admitted, for ours is not a regular college open to all comers. We are training teachers and Christian workers and so do not admit any except those who persuade us they are planning to do such work. This necessarily limits our enrollment, and so we only have about 110 in the college usually and since they are Christians it enables us to specialize in development of Christian character and preparation for Christian service. We have our own College Church which is called a model church by some for in it we are able to carry our church affairs in a rather more than average way. For instance, every member of our church is also a member of both Sunday School and B. T. U.; every member is present every Sunday unless prevented by sickness, at all three services. Every member attends the quarterly business meeting. Every member engages in some form of Christian work and almost every member is 100% in both Sunday School and B. T. U. We are really trying to train them in church membership, but our church is outstanding because of the very low level many of the other churches maintain.

During last year 23 of our students volunteered for definite Christian service and 13 for the ministry.

There are about 30 small towns and farm villages within a radius of 15 miles of us. One of our missionaries has that for his definite responsibility. Many of the teachers are going out to preach in this district, student are also helping with that and doing special evangelistic work in the town of Iwo. We have one native evangelist in the district. If funds would permit we could use several more. The distances are so great they have to use bicycles to conserve time.

It is difficult for us to picture the time when our missionaries had to sit and teach one or two while they prayed that the way might be opened for the entrance of the Gospel in the various towns. It is hard now to realize that even in my time this was so. When we came to Iwo in 1926, Iwo was practically closed to the Gospel. Dr. and Mrs. MacLean had just come here and established the Industrial School and it acted as an opening wedge into the hearts and lives of the people here. And oh! how it has opened. The prayers of those early years have been answered. Today there is not only a highway for the gospel message in this land, but vast fields are ripe unto the harvest. We are called to enter into the labor of those who in early years planted at so great a cost.

Rejoice with us and pray with us that we in our day may be as faithful as those who suffered without seeing the fruits of their labor.

I also want you to pray very definitely that when we must leave for furlough now in a few months there may be a nurse or better still a doctor and nurse to look after this extensive and challenging medical work and not only carry on but enlarge it as the needs may demand. There is now no one in sight for the work. I very much want to come home on time for our 15-year-old son is there and three years is a long time to have been away from him, but prospects of having to leave these thousands without medical aid

(Continued on Page Ten)

BEFORE ANOTHER WINTER COMES

One day last winter a casually observant person was forty miles out of Atlanta, in one of the wealthiest and most populous counties of the state. A slow rain was falling and the day was cold. As he drove toward the city, he overtook a country school bus filled with white children the sight of which filled him with pride, as he thought of the years when modern schools and buildings and conveyances at the state's expense were not in the dreams of the far-seeing teachers and school authorities. "Cold and rain," he said to himself, "do not affect the health and add to the discomfort of the children of today."

But shortly after passing the bus, he met a group of twelve Negro children walking up the hill to meet the oncoming bus. They were ill-clad and undernourished and in every way underprivileged. One can imagine his distress as he thought of the contrast which was sharp and powerful. Thus he spoke to himself: "Why this difference? If those children were white or red or yellow, a conveyance to and from school would be provided. Evidently those children are of Negro tenant farmers in the community, some of them living in leaking, cold houses along the highway. Their parents are servants in the homes of some of the children in the bus. They planted, cultivated and gathered the crops and some of those little black hands, cold and chapped, picked the cotton, pulled the corn, cut the cane, and culled the potatoes. If money or even a comfortable living was made on the farms in this community this year, the Negro parents and their children made their contributions to it, for which reason, if for no other, their white neighbors should see that a well-ventilated, comfortable school house and a conveyance to and from school are provided."

In the light of the conflagration in Europe, the time has come as we see it when the statesman, the editor and the preacher worthy of his salt will speak often on justice for the minorities in America. That is what our people want to give and what they will give when their attention is directed to this unfortunate discrimination.

Of course it will cost more to buy and run extra buses, and build comfortable, modern school houses for our Negro neighbors, but the returns in the long run will bring great reward. It will build a better Negro citizenship. It will deepen his respect for his white neighbors. It will deepen the white man's self-respect. It will be applying the Good Samaritan principle to the man and his family to whom the South owes a debt it can never pay. And it will meet with the approval of the God of races and nations who, in our day of trouble, will say: "Inasmuch as ye did it unto the least of these my brethren ye did it unto me."

May we not hope that before another winter comes, we may see better provisions made for those children whose parents can do so little for them?—Christian Index.

—BR—

"I hear they've taken the early morning bus off your line. Do you miss it much?"

"Not since they took it off."

THE MISSISSIPPI BAPTIST NOW CLUB

FRANK E. SKILTON, General Chairman

A PROGRAM OF PERSEVERANCE

Now Club District Chairmen



This Space
Reserved For
Picture of
E. D. Hurst,
Laurel,
Chairman
District 7

Top row, left to right: Crawford H. Lipsey, Brookhaven; Judge C. S. Longino, Clarksdale; Mrs. I. L. Toler, Gloster; Mrs. H. L. Rhodes, Ackerman. Second row: Mrs. J. H. Mathews, Gulfport; Wilbur D. Cole, Philadelphia; Mrs. Rice Pressgrove, Grenada; Mrs. J. A. Anderson, Belzoni. Third row: Owen Cooper, Jackson; Glen Eric Wiley, Grenada; Mrs. B. B. Hilbun, Pontotoc; Mrs. Webb Brame, Yazoo City. Bottom row: W. H. Van Landingham, West Point; Medford Leake, Tupelo; Mrs. Henry F. Broach, Meridian.

These leaders are urging churches to complete the pledging of their NOW CLUB goals not later than Christian Education Sunday, June 29.

Sunday School Lesson

Prepared By
BRACEY CAMPBELL

Lesson for June 8

THE FIRST FOREIGN MISSION- ARIES FROM ANTIOCH

Bible Lesson: Acts 13

Introduction:

Here begins the second division of the Book of Acts. In the first division, Peter was the leading character; in the second division Paul becomes the leading character. Paul grows to be the leading character; Paul's qualities of leadership emerge as the story unfolds. The story told in this division of the book, gradually widening and expanding with the activities of Paul as his travels circle ever wider, seems written to tell us how, through the travels and labors of Paul the gospel was communicated to the Gentiles.

But be sure to notice that the work which Paul did was not at the first of his own choosing; that is, he did not initiate it. He was over at Tarsus, doing I don't know what, when Barnabas went over and brought him down to Antioch, where a great revival was in progress. Paul entered into the work of the Lord in this revival, and no doubt did a great work, till the church sent him with Barnabas to convey the largess of the church to the famine sufferers in Judea. Paul and Barnabas returning from Judea took up their abode again in Antioch, and likely had no thought of going anywhere away from there, till the Lord spoke to the church.

Of course the Lord chose Paul because Paul was prepared for the work the Lord wanted done. Paul was the only man in the world who could have done Paul's work.

I. The Lord Calls Prepared Men to His Work.

Let us see the truth of this. We sometimes say that He calls the unprepared to preparation, and this is distinctly so, though it might truly be said that the essential preparation is essential. The worker for the Lord must be a man prepared in heart. His head may fall far short of the preparation needed, but the preparation of the heart is essential. In Paul the Lord had a man whose head was prepared as that of no other man in the Roman Empire. Paul was bred in the university city of Tarsus, no doubt a careful student, he had made himself master of Greek lore and Roman law. When he was thus prepared, he went to Jerusalem for his theological training. Here he was taught by the greatest teacher in the Hebrew nation of his day. Being taught the learning of his own people, Saul began his career as a religious leader. But his heart was not right with God, and did not get right till he met the Master outside Damascus. Here the Lord took away Saul's stony heart and gave him a heart of tender flesh. Then He sent Paul away into Arabia for a sojourn of three years that Saul might have time and leisure to think things through, and redirect his attitudes.

II. Prepared Men Respond to the Call of God.

Here was a man prepared in the head and heart for the work of the

Lord. The Lord spoke, apparently not to Paul directly, but to the church which had the custody of his standing as a member of the body, and commanded that Saul be separated to the work of the Lord. Of course we are to remember that Barnabas shared this great experience with Saul. I am insisting now that the Holy Spirit of God called the church at Antioch, commanding them to set Barnabas and Saul apart to a definite work of their Lord, and the church, including Saul and Barnabas, responded to the call of God.

The response on the part of the church is seen in the ordination by the church of these two brethren, Barnabas and Saul, to the special work of the missionary. There was no thought upon the part of the church or of the two brethren to be ordained or refusing to obey the command of the Lord in this matter.

Is it not so in every case of a saved man or woman? Men and women who have been bought by the precious blood of Christ, and have crowned Him as Master, do not advisedly say, "Not so, Lord." There is in these three words a terrible contradiction. If you say, "Not so," then you can not consistently say "Lord." You just do not say "Not so," when the Lord has said, "Just so." But to call Him Lord is to say by calling Him by that name, "I'll go where you want me to go, Dear Lord."

III. The Lord Chooses the Fields in Which His Prepared Men Are to Work For Him.

Some brother told me that good old Dr. Sproles used to tell the preacher boys at Clinton that, if the Lord called one of them to preach He would also call someone to hear the called one. Now, when the Lord commanded the Antiochians to set Barnabas and Saul aside to His work the Lord by that command engaged Himself to guide His chosen men into and in their work.

May we not also say that He took Saul and Barnabas where they were, came to Antioch and found them there engaged in business for Him, and took them with the equipment they had when He found them, and started with them from here. That is the way He does. We put ourselves into positions out of which He wants often to bring us, but He brings us into the position of His choosing. The element of the precious in this truth is that He brings them, His dear children, along. He leads them, He aids them. He does not simply tell them where He wants them, and what they shall do there, but He comes into company with them and walks with them, in the leadership of them; and that not only, but He helps them along. He goes with Barnabas and Saul down the river Orontes to the sea, across the sea to Cyprus, and stays with them in their labors in Cyprus. Because He was with them, they got to Cyprus. The Lord piloted their ship. It did not sink, because the Master of ocean and earth and skies had two men on that ship, and a work for them to do beyond the end of the voyage.

IV. The Lord Gauges the Success of His Redeemed Men.

When His redeemed ones are at His business, He gives the measure of success which accords with His purpose. Are you doing His work?

Sure of it? Do you get downhearted sometimes? Look as though you are getting nothing done? You sure it is His work? He put you into it? I say to you what I need sometimes to say to myself, and what I am now saying to myself: "It is not for you or me to judge as to the success of our failure when we work for Him. That is His business." Let us be sure that we have done our best for Him, and then we can safely leave the results with Him.

—BR—

M. W. M. UNION

(Continued from Page Eight)

of any kind dampens one's enthusiasm for a furlough.

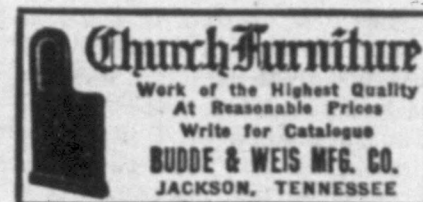
Again, in behalf of these very grateful missionaries and natives, I wish to thank the people of Mississippi for their hearty response to your call for White Cross goods.

With kindest personal regards to you, I am

Sincerely,

Mary R. McCormick.

The Foreign Mission Board now has 446 missionaries and 2,957 native workers. The contributions by the natives the past year amounted to \$379,896.00. The Board has 454 colleges and schools (all grades with a total student body of 35,291. The Board has thirty-seven hospital buildings on the foreign fields with 798 beds, twenty physicians and 101 nurses (foreign and native), 9,093 in-patients and 119,634 out-patients; total number of patients treated during the year, 136,994. We now have twelve missionaries, evacuees from China and Japan, in the Hawaiian Islands.



Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

Make HAY
while
the sun
shines



We Need
Your Coupons
NOW!

While The Higher
Cash Rates Are
Still In Effect

Baptist Orphanage

Jackson, Mississippi

Many of our supporting groups have been helping us generously and unselfishly in what we call our "Coupon Income Plan." They have been sending us the coupons from the many fine OCTAGON SOAP products, OBELISK FLOUR, RUMFORD BAKING POWDER, LUZIANNE COFFEE AND TEA, and HEALTH CLUB BAKING POWDER. We, in turn, have been redeeming these coupons for cash—thereby getting badly needed funds for the Home.

We wish all of our friends throughout the state could visit our re-made group of buildings. They would then realize just how many uses may still be made of the income derived from coupons. Many items are always on our "wanted" list—such as equipment for the new cottages, replacement of worn out kitchen equipment, renewing of linen supplies. The cash from your donations of coupons could help cover many of these items. The much larger quantity of coupons received during the last six months of 1940, over any previous similar period, proves that more of our women know how much this simple plan helps us. May we still count on your active interest and renewed effort?

We have only 4 weeks left to earn those welcome extra dollars! Remember—these higher cash rates will be paid on those coupons only until June 30, 1941.

New Cash - Coupon Rates Until June 30, 1941

AT \$10.00 FOR EACH 1,000 COUPONS

Coupon Worth

OCTAGON Granulated Soap 1

AT \$5.00 FOR EACH 1,000 COUPONS

OCTAGON Toilet Soap 1

LUZIANNE Coffee—Pound Can 3

LUZIANNE Tea—1/4 Pound Package 2

RUMFORD Baking Powder 3

(Postcards from any size can will count)

BALLARD'S OBELISK FLOUR—

2-lb. Carton 1

5-lb. Carton 3

10-lb. Carton 5

BALLARD'S Pancake Flour 1

BALLARD'S Buckwheat Flour 1

Coupons are also packed with BALLARD'S Insurance and Guardian Feeds

AT \$4.00 FOR EACH 1,000 COUPONS

OCTAGON Soap—Regular Size 1

OCTAGON Soap—Special Size 1/2

OCTAGON Soap Powder—Regular Size 1

OCTAGON Soap Powder—Special Size 1/2

OCTAGON Cleanser 1

OCTAGON Soap Flakes—Small Size 1

OCTAGON Soap Flakes—Large Size 3

Sunday School Department

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS CAROLYN MADISON, Elem. Sec.

Mission Sunday School

Rev. J. D. Walker, pastor of the Center Terrace Baptist Church, Canton, and his Superintendent, Mr. Gale Cooper, have recently organized a mission Sunday school in that association.

Five classes have been started, the literature ordered, and the enrollment will be about 75.

That is what hundreds of other churches all over the state should do—organize a mission Sunday school. Many of the people whom we are not now reaching (and whom we are not going to reach in our present organizations) could be reached through the mission schools.

The first quarter's literature is given free to any new school. Organize one and give your people the joy of this mission work right at home and in their own association.

New Libraries

In the 1941 March report of the LIBRARIES of the state, it is very encouraging to note the new libraries over the state. For a long time we had only four libraries that reported to the Sunday School Board.

The March report gave ten libraries reporting. We do not have the exact number of books in all these libraries, but that report showed 301 books added and 456 borrowed during the month just passed.

Just try to visualize the blessings that came during that one month from all the good books read by so many people over the state! It is indeed a glorious work for any church to add a library; and especially so since some free books can be secured for this start. Try it in your church. Won't you? Don't know how to start? Write for information leaflet.

Extension Work

It was very encouraging to us to note in a recent report from the Nashville office that Mississippi to date has led the South this year in organizing NEW Extension departments.

Why not take the school to those who cannot attend the Sunday classes? They not only need it as much as any, but they also are as much entitled to the spiritual blessings the school has to give as any other group in the entire constituency.

Free literature is given for every new Extension department.

To Intermediates

Even though there is only ONE class of Intermediates in the entire school, composed of both boys and girls, and the ages range from thirteen through sixteen, the class can be standard. See the class Standard of Excellence.

Also, the training books required of these workers for making a class standard can be taken at home as well as in class, and due credit received for them. This is true of any of the books in the entire course for Sunday school workers.

Save Ridgcrest Week!

Be sure and save Ridgcrest Week, brother pastor and superintendent. Sunday School Week at Ridgcrest this year is July 12-18. The best in

the Sunday school work to be found anywhere is always at Ridgcrest. Make it a great week for your good physically, mentally, socially, and spiritually.

A free leaflet of information will be gladly sent on request. Make your reservation NOW. Write Mr. Perry Morgan, Ridgcrest, N. C.

A Possibility

If 5,000 churches would start one new Sunday school each—and if each of these schools average reaching as many the first year as those started last year reached—and if of these new schools baptize a number equal to the average per church of the Southern Baptist Convention—

Then somewhere around 400,000 new people would be enrolled and some 20,000 souls would be won to Christ through this effort alone.

REASONS!

Because we cannot hope to make any serious inroads on the vast army of unreached and untaught people in our territory with our present number of Sunday schools.

Because people are slow who go from one community to another to attend Sunday school and there ought, therefore, to be a BAPTIST Sunday school in every community in the Southland.

Because a new Sunday school in a new situation will reach new people so much faster than an old Sunday school in an old situation can reach new people from the new situation.

Because so many workers can be enlisted to work in new Sunday school situations who will not work in the old established Sunday schools.

Because new Sunday schools in new fields produce evangelistic opportunities so rapidly and these evangelistic opportunities are in addition to and beyond the evangelistic situation in existing Sunday schools.

Because Baptists by their very doctrines and genius are positively obligated to preach and teach the gospel to all unreached groups.

SUGGESTIONS!

1. Let the association and the churches survey the territory and find the communities where Sunday schools are needed.

2. Let as many churches as will designate an association superintendent to be in charge of mission Sunday schools.

3. Find, enlist, and elect a capable person as superintendent for each mission Sunday school.

4. Find a place in the community where the Sunday school may be held.

5. Order from the Baptist Sunday School Board a supply of lesson literature. The first quarter's supply is furnished free.

6. Enlist teachers and workers for the new Sunday school.

7. Visit the people in the community and invite them to come.

8. Organize the Sunday school according to the needs of the situation, and go on with the work.

IT CAN BE DONE!

Brother Bill Day at Pascagoula is doing it! Mr. W. B. Lowrey, Lauderdale County Associational Sunday school superintendent has done it! Rev. M. J. Gilbert, Tylertown, has done it! Mr. H. N. Graham, New Albany, Associational Sunday school superintendent of Union County, is doing it.

IT IS BEING DONE!
LET'S DO IT NOW!

—John A. Farmer.

DIGEST REPORT OF BAPTIST BIBLE INSTITUTE W. W. Hamilton, New Orleans President

Twenty-four years ago, in May, 1917, the Southern Baptist Convention, meeting in New Orleans, founded the Baptist Bible Institute. At first the school was controlled by a Board of Directors representing the Home Mission Board, the Sunday School Board and the various states, but was later transferred to a Board of twenty-five trustees elected by the Southern Baptist Convention. The school began its first session October 1, 1918, and the final transfer to the Convention was effected January 20, 1925.

Finances

The total debt January 1 was \$160,000. This included the first mortgage, which on January 1, 1940, was \$73,000 and the second mortgage which was \$73,000 plus \$38,102.08 accrued interest up to November 20, 1940, when the refinancing was completed. The debt now is to the American National Bank, Nashville, and it is a straight loan at 4½% instead of 6% on the first mortgage and 6½% on the second mortgage. The contract requires a \$7,000 semi-annual payment on the principal—\$14,000 a year. More may be paid. The interest is guaranteed from the Co-operative Program receipts. One of the bankers said recently, "We like the way you Baptists are doing about your debts. You have kept your chins up, your eyes clear, and your purpose strong. You have not asked for concessions, but have said, 'Give us time and we will pay all we owe.'" The total amount received from all sources last year, including the Hundred Thousand Club, was \$81,885.29. Total assets reported, \$516,673.98.

Students

The number of students registered for the past year were 401, including 135 by correspondence. These came from seventeen states and five foreign countries. Mississippi leads with 65; Louisiana next with 43; 28 from Alabama; 22 from South Carolina and 21 from North Carolina. Of the 266 students in residence, 150 were theological students, 71 in Christian training, 34 special, 11 graduate.

Practical Activities

The work of Practical Activities has greatly expanded during the last year. By the help of the loud-speaker method the number of people who are hearing the gospel through the department's workers has been more than quadrupled. Three buses are now equipped with loud-speaker sets and the technique of their use is improving with every week. Three trips each week-end carrying more than forty workers into above fifteen towns in seven different parishes or counties. Three churches have been organized and a number of other centers are ripening for organization.

Negro Seminary

The Negro Seminary is making decided progress. Dr. Shepard writes: "The Union Baptist Seminary is go-

TRIBUTE TO MOTHER

How fit that all over our land
Mother's name is heard today!
True to her precepts let us stand,
As to dear Mother's God we pray!

Mother, by whose dear guiding hand
Our infant feet first learned to walk;

Who taught us for the right to stand;

Who helped our baby lips to talk.

Mother, to whom our life we owe,
With all her loving tender care,
Who shielded us from every foe
And bore us daily on her prayer.

'Twas she who soothed our childish fears

And taught our youthful hearts to trust;

She counseled in maturer years
To ways that were both good and just.

She shapes our country's future way,
As she has guided in the past:
We'll stand or fall some fatal day,
According as her teachings last.

To Mother, man's best human friend,
We gladly own our debt today.

Dead, to love's shrine our feet would wend,

Living, we grateful homage pay!

Mother; sweet name, but one more dear!

That name above all names adored!

'Twas she from whom we first did hear

That blessed name, our Saviour, Lord!

B. B. I. J. E. Gwatkin.
—BR—

A man who had inherited a thousand dollars strutted up to a railroad ticket window, threw down a bill and said, "Give me a ticket."

"Where to?"

"Oh, anywhere, I've got business all over."

—BR—

Co-ed: "What position does your brother play on the team?"

Sister: "A sort of crouched, bent position."

ing forward and gaining ground. During the first year it matriculated 85, in the second year 154, and in the third years, 178 students. The faculty has increased from six to twenty-one teachers. The financial support has also increased."

Correspondence Department

This department has greatly enlarged its reach and usefulness during the past year. Prof. Sellers reports that the department represents 20 states and that 135 is the active enrollment at present.

ORGANIZATION FUNDS Quickly, Easily Earned

Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer. METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila., Pa.

Gottschalk's
METAL SPONGE

TO CHECK
MALARIA
IN 7 DAYS
take **666**

THE CHILDREN'S CIRCLE

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children,

I am hoping very soon to receive some letters from you reporting progress in your daily Bible reading. Sixty-one of you have expressed your wish to join the Daily Bible Reader's League, twenty-eight of whom have requested and received the Bible reading outline. I trust that from time to time you will write, stating that you are continuing your daily reading; and this time next year I hope that letter after letter will come from you telling that you have read through the Bible. You will be proud and so will I.

Our page today is largely devoted to the subject of alcohol and its effect on the human body. May you think about this, and while you are young, purpose in your heart, as Daniel did, that you will not defile yourself. May you be steadfast in your purpose, and keep your body a fit place for the Spirit of God to live in.

With love,
Mrs. Frances Steele.

Dear Mrs. Steele,

I am enclosing one dollar and eight cents, as the Mother's Day offering from the Sunday School of Mt. Moriah Baptist Church. It is for the children at our orphanage.

Sincerely yours,

W. A. Rhodes, Iuka, R. 3.
To this Sunday School which is interested in the welfare of our orphan children, we are deeply grateful. Our thanks to each of you.—F. L. S.

Dear Mrs. Steele,

Here I come again, as much in the way as ever. We are out of school for a vacation. We got out May the second this time. I made my grade again. Now I am ready for the fifth grade. Before review week, the leading pupil of our class had to have an operation for appendicitis. We all hated it very much. She didn't get to take any of her review or exams, but she had such good grades I'm sure she passed. At least we hope she did. Please send me one of those pamphlets if you don't mind.

As ever,

Mary Ellen Oswalt, Ackerman.
Whoever told you that you were in the way was bound to have been mistaken, Mary Ellen. We are always glad to hear from you. I have mailed you the Bible reading outline, and I hope you will be one of those to report that you have read the Bible through about a year from now.—F. L. S.

Dear Mrs. Steele,

You will find enclosed one dollar, our offering for the month of May. Please send fifty cents to the orphanage and fifty cents to the B. B. I. scholarship. Does the scholarship fund continue through the summer months, or how is it managed?

May all the efforts of the Children's Circle be pleasing to God and bountifully blessed by Him.

Sincerely,

Intermediate Girls of Steen's Creek Sunday School, Florence.

The Children's Circle is doing as wise parents do when they expect to send a daughter off to college in the fall; that is, saving and planning so that there will be enough money to take care of those first expenses when the young lady enters school. This summer we hope to accumulate enough to be of some material help when B. B. I. opens and our scholarship girl is depending on us. We deeply appreciate your help in this and in your support of the orphanage. Thank you, girls, and teacher.—F. L. S.

Dear Mrs. Steele,

Enclosed find one dollar from the

Intermediate Department of the Waynesboro Baptist Church. Please apply fifty cents to the orphanage fund, and fifty cents to the B. B. I. student fund.

Our Sunday School attendance is good and we are proud of our boys and girls.

With love,
Mrs. W. O. Mauldin,

Dep't. Supt., Waynesboro.
Mrs. Mauldin, I am also proud of these boys and girls, and of the good leadership which they have; also we are continually grateful for the gracious help which comes from you every month.—F. L. S.

Dear Mrs. Steele,

I am writing for the first time. I enjoy reading the Circle very much. I want to join the Children's Circle. I go to Sunday School every Sunday. My teacher is Mrs. L. F. Smith. We surely do like her. I am a member of the Lucien Baptist Church. I am the only child in our family. I also want to join the D. B. R. L. Please send me one of the pamphlets. I am enclosing twenty-five cents to be used where it is needed most.

Your new friend,
Helen Arnold, Lucien.

Helen, I will send you one of the outlines for Bible reading, and trust that you will follow it every day. If you do you will read the Bible through in a year. A year from now, I hope to receive a letter from you stating that you have read the Bible from Genesis to Revelation. Thank you very much for this gift. I believe we will use it on our scholarship fund.—F. L. S.

Dear Mrs. Steele,

I have been reading the Children's Circle for a month now, and I hope that my parents will keep on taking the Baptist Record. I go to Sunday school, church and B. T. U. every Sunday. My Sunday school teacher is Mrs. Doris Arnold. I want to join the Children's Circle, and the D. B. R. L. Please send me one of your pamphlets. I am going to send some money later on.

Your new friend,
Elizabeth Smith, Lucien.

We are glad that you lost no time in joining the Children's Circle, after you became acquainted with it. We welcome you and will send you one of the outlines for Bible reading. I hope that you, too, will read your Bible daily, and not quit until you have read it through.—F. L. S.

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I enjoy reading the children's page every week. I want to join the Daily Bible Reader's League. Please send me a pamphlet. I read my Bible daily because I don't want to lose fifteen points in B. Y. P. U. and Sunday school. My school has been out one month. I have one sister who is eleven and two brothers who are two and seven. I am ten years old. My Sunday school teacher's name is Mrs. Doris Arnold. My father is the superintendent of our Sunday school.

Your new friend,

Nelda Dorris Smith, Lucien.
Dorris, we are glad to have you in the Circle and a member of the D. B. R. L. I am sending you a pamphlet with the wish that you may receive a great blessing from your systematic Bible reading.—F. L. S.

BR

Subscribe to The Baptist Record.

BLUE RIDGE SCHOOL FOR BOYS

Hendersonville, N. C.

The Six Weeks Summer Term, beginning June 27, is semi-camp in nature, part of the forenoon being devoted to academic program and remainder of time given over to a well planned and carefully supervised program of physical diversions. Moderate charges. Descriptive literature upon request. Address, J. R. Sandifer, Box B, Hendersonville, N. C.

"TOO BAD" WILL NOT RELIEVE

One may boldly proclaim his right to drink, may claim it does no one any harm, that the social drink is permissible, and that he shall continue to drink when he wishes. Unfortunately, however the matter does not end there. After having dealt with more than a hundred thousand men in the last four years, I am deeply convinced that drink is the cause of more misery and heartaches than a number of other sins. Homes are broken, jobs are lost, men become beggars who have become enslaved by drink. Thus weakened, they wander from place to place, begging for handouts to sustain life. Many of these are professional men, men with high training and culture. Drink has so undermined them that they are lost to themselves, to their loved ones, and become a burden on society.

An elderly man came to my office wanting help. Some way I was attracted to him. I gave him work at the Mission and sent him to a friend about permanent work. Within a week he had been offered three positions. One of these he took, worked one week. Taking his earnings he went on a "spree." He lost his job, his own self respect, and his good standing at the Mission. Ashamed, he left without telling us where he was going.

"Too bad," some would say, but this will not help him much, nor the many others similar to him, who started off with the social drink that was going to cause no one any harm. Each needs the gospel of Jesus, His power, His transforming nature. Not all are won, but all should have the opportunity of accepting the Lord. They can have it only through a work like the Rescue Mission which the Home Board fosters by your help. There were one hundred and thirty professions of faith last month. Pray for us.

Clovis A. Brantley,
Superintendent, Baptist Rescue Mission,

740 Esplanade Avenue,
New Orleans, La.

BR

DIGEST REPORT OF EXECUTIVE COMMITTEE

Austin Crouch, Executive Secretary
Nashville, Tennessee.

J. E. Dillard, Director of Promotion,
Nashville, Tennessee

Walter M. Gilmore, Publicity Director
and Treasurer, Nashville, Tenn.

"The Lord hath done great things for us; whereof we are glad." Statistics show that each year for the past several has been better than the year before, and the year just closed has been the best of all. The spirit of unity, co-operation and godly determination which has characterized our people in their organized capacity is a cause for special thanksgiving.

The Executive Committee with its corps of efficient helpers, its enlarged and convenient quarters, and with its adequate filing system, now seeks to collect, classify, preserve and have for instant use, facts, plans, and procedures concerning the administrative, financial, and promotional affairs of the Convention.

Believing it is our duty to keep the brotherhood informed concern-

ing all the general work of the denomination, we use every medium at our disposal and within our means, including our denominational and secular press, the literature of the Sunday School Board, the Baptist Bulletin Service and the Baptist Program and multiplied thousands of tracts on Stewardship, the Co-operative Program, the Every Member Canvass and kindred subjects.

Field Work—As director of promotion, Dr. J. E. Dillard has spent a large part of his time on the field presenting, or having some one else do it, the work of the Convention in every denominational meeting possible, including state conventions of all kinds, associational meetings, regional conferences, preachers schools, workers meetings, summer assemblies, etc.

The Co-operative Program—The Co-operative Program continues to grow in favor with our people. The receipts for the Co-operative Program, Southwide causes, for 1940 were \$1,130,042.41, an increase over 1939 of \$52,149.70; the receipts for designated causes for 1940 were \$698,395.43, an increase of \$203,848.75; the Hundred Thousand Club receipts were \$158,279.43, just \$1,168 less than last year. The grand total of receipts for 1940 were \$1,986,717.27, an increase of \$254,829.92 over 1939.

Hundred Thousand Club—The Hundred Thousand Club is still going strong. Total receipts and disbursements from June, 1933, to March 31, 1941, \$1,309,931.27. For the first three months in 1941 the receipts were \$51,154.38, which is \$9,077.03 ahead of the same period last year.

Percentage of Distributable Funds for Southwide Causes for 1942

Foreign Mission Board	50 %
Home Mission Board	23 1-3 %
Relief and Annuity Board	10 1-3 %
Southern Baptist Theol.	
Seminary	4 1-5 %
Southwestern Baptist	
Theol. Seminary	4 1-5 %
Baptist Bible Institute	4 1-5 %
W. M. U. Training School	8-15 %
American Baptist Theol.	
Seminary	1 %
Southern Baptist Hospital	2 1-5 %
Total	100 %

During the year the indebtedness of the Baptist Bible Institute, the Southwestern Seminary, and the Home Mission Board has been refinanced at considerable saving of interest charges through the help of Executive Secretary Austin Crouch.

The total assets of the ten agencies and institutions of the Convention amount to \$25,878,746.69, whereas their liabilities, including letters of credit of the Foreign Mission Board and accounts payable of the Sunday School Board, are \$3,408,202. The total estimated expenditures of all these agencies for 1941 is \$5,383,249.15, whereas the estimated income will be \$6,182,316. Estimated income in excess of estimated expenditures, \$799,066.85.

NEURALGIA
Capudine acts fast because it's liquid, relieving pains of neuralgia quickly, pleasantly. Soothes upset nerves. Follow directions on label. All druggists. 10c, 50c, 90c bottles.

liquid CAPUDINE

Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

I'll Be One of the Ones to Bring!

Next Monday begins the series of conventions. We have looked forward to these meetings for a year—some of us have. We have such a good time at them we regret when they are over. If you have been attending them in other years you need no urge to be one of the ones who will "Bring another—a car load—a bus load with you." The program is ready, the host churches are ready, are you? Come, bring a desire and carry away a blessing.

Churches do not go beyond the leadership of their pastors. And that statement holds good for all other organizations and leaders. Your organization will perhaps not go as far as you are willing to lead them, but it is certain they will not go beyond your leadership—A PROGRAM, A PROGRAM, MY KINGDOM FOR A PROGRAM is the cry of many. That simply means that people want a challenging list of things to do, with a leader who will lead the way in doing them. What have you planned for next week? next month? six months from now?

Saltillo Loses Their Pastor But Carries On

The Saltillo church regrets to lose their pastor, Rev. F. G. Wilborn, who goes to a field in Neshoba county, but the church carries on in spite of the loss of their leader. This speaks well for the leader. The Training Union has just completed their Training School and report splendid results. Their efficiency increases under the leadership of consecrated workers.

2,667 Awards For April

The largest number of awards ever issued from our department in a single month was issued in April of this year. 2,667 diplomas and seals were mailed to that many members who had completed the work of a study course book. The report for May will be good also. One day last week requests for 400 awards went from our office to the Nashville office—that was just one day in many. Study makes the heart grow fonder—for the work—for the Lord.

45,000 Less 13,830 Equals 31,170

What all those figures? Just this, we have something like 45,000 enrolled in Training Unions in Mississippi. Last year we issued 13,830 study course awards—the most we have ever issued in a single year—leaving 31,170 who did not study even one of our study course books. It does not seem possible, but nevertheless these are the facts, and WHY? Well the church did not

have a study course, and WHY??? We are asking you! Study makes the heart grow fonder—for the work—for the Lord.

Would you like a copy of the tract that gives you a list of all the Study Course Books? "The Graded Baptist Training Union Study Course"? A card will bring it to you, and when you see that list of splendid books you will want all of your members to study them. They cover Methods, Christian Life, Church Membership, Church Activities, Soul Winning, The Bible, Doctrine, Stewardship, Missions, Denominational Life.

45 New Unions in April

We are happy to report 45 newly-organized unions for the month of April in Mississippi. Of these there were 6 Story Hours, 8 Juniors, 9 Intermediates, 10 Young People, and 12 B. A. U's. Notice how they come in order? Some of these were probably a re-organization of a union that at one time before existed, but in all cases it is a union that has not been functioning for some time. Each month gives us a goodly number of new unions.

Hold Tight

We need to learn the art of "holding tight" our organizations. If we would determine not to let an organization die, we would soon be able to report practically every church in the state with one or more unions. A virtue to be coveted in a leader is the quality of never quitting. HOLD TIGHT, do not let it die; three people can continue to meet through the vacation period, and when better days are here again there will be an organization already intact for them to start right in with. HOLD TIGHT through the summer.

Off to Ridgecrest

Reservations are already coming in for the bus trip to Ridgecrest. One church says "Reserve twenty places for us." If many write like that we will need several buses, and we can get all we need. If you are interested in making the trip with us write Mr. Earl Clark, Standard Oil Co., Jackson, Miss., or Box 530, Jackson, Miss.

Prospect In Chickasaw

Mrs. John Collums, Associational Director in Chickasaw, is happy to report a newly organized union at Prospect church. Miss Hickman, one of our summer workers, helped them and reports a good week. Mr. Dee Murphy was elected director; Mrs. Preston White, secretary; Mrs. Odell Murphy, president of the B. A. U.; Mrs. Bessie Denton, group captain; Mrs. Chester Barnette, junior leader; Charles Dee Murphy, junior president; Jewitt Barnette, vice president; Robert Barnette, secretary; Billy Pate Murphy, group captain.

BR

Subscribe to The Baptist Record.

THE "ALL THINGS" OF ROMANS 8:28

This is Monday morning, 9 o'clock, July 15th, 1940. The rain drove me out of the field where I was plowing out middles with a middle buster in the mud. Today winds up two full weeks that it has been raining every day. The prospect for a full crop is gone. All the lowlands in this locality are flooded; corn and cotton in the higher land is suffering from excessive rains. When I came in just awhile ago, my wife said to me: "It may be all for the best," and that put me to thinking, and that put me to writing.

In the eighth chapter of Romans there is a passage of Scripture that has been misquoted and misinterpreted I suppose more than any other passage in the Bible, and this is what God said, "And we know that all things work together for good to them that love God, to them who are called according to His purpose." Romans 8:28. God did not say: "Everything is for the best." The trouble with some people is that they measure everything in terms of dollars and cents.

Once in awhile we meet up with an old acquaintance who has for several years been gone from the old neighborhood, and we will involuntarily ask him: "How have you been getting along?" Now what we really mean is "Have you made money since you moved; do you own a new car; are you living in a nice house; are you enjoying a handsome income?"

Now that is not the way God measures success. What really counts is how the man has lived up to his obligations toward God and toward his fellowman. Now back to Romans 8:28. "All things" goes back a long ways. One thing: God created man in His own image and in His own likeness. Another thing: After man had rebelled against God He promised that the seed of the woman would bruise the serpent's head. Spiritually applied, it means that Christ would dethrone Satan. Another thing of the "all things": In due time God sent His Son into the world. He was born of the Virgin. He lived and moved about among the people doing good, healing the sick, restoring sight to the blind, unstopping the ears of the deaf, cleansing the lepers, raising the dead and preaching the gospel to the poor.

Another one of the "all things": He died for our sins and was buried. He arose from the dead the third day and His body did not see corruption. After forty days He ascended into heaven in that incorruptible, glorified body with the nail scars in His hands and feet, where He now is, as our Great High Priest, interceding for us. Another of the "all things" is that He sent the Holy Spirit into the world, to dwell in the bodies of all believers to comfort, witness, guide into all truth, to take the things of Christ and show them unto us, and to give us power to witness for our Lord.

Another thing: He gave us through the inspiration of the Holy Spirit the New Testament in which we find the words of life. In it we find God's purpose of redemption unfolded, of how God was in Christ reconciling the world unto Himself not imputing their trespasses unto them: that the Lord gave Himself,

the supreme sacrifice for our sins; that He suffered and died in our room and stead as our substitute. And that now God is just and the justifier of him which believeth in Jesus. Another thing: We also find in the writings of the New Testament that we "are all the children of God by faith in Christ Jesus," being born of God; children of God and heirs of God and joint heirs with Christ. And not only so, but we have the promise that our complete redemption awaits us at the appearing of the Lord when our vile bodies will be raised incorruptible and fashioned like unto His glorious body.

How many more of the "all things" could we ask for or want? But He gives us many more blessings in the meantime. He has so graciously entrusted to us under the administration of the Holy Spirit, the great commission to go into all the world and preach the gospel to every creature, a blessed and wonderful privilege which the angels covet.

I will mention one more of the "all things" and that is the blessed privilege of living in fellowship with God the Father and God the Son. That we have the consciousness of this abiding fellowship daily. He knows us by name; the very hairs of our head are all numbered; He knows our every thought, and every word and every motive; He knows our hearts. He knows our desires, our needs and supplies them. What more could we ask? Yet, He does infinitely more for us, more than we can ask or think, in His kindness toward us through our Lord Jesus Christ.

Now, as for the weather conditions, social conditions, etc., it makes very little difference for all these things perish with the using and we will know no difference in a hundred years. "And we know that all things work together for good to them that love God, to them who are called according to His purpose."

J. E. Heath, Winona, Miss.

BR

"I was bitten by a dog the other day," said the visitor as he eyed the yapping terrier with obvious distrust. He held out his hand and showed an ugly mark.

"Did you have it cauterized?" the housewife asked politely.

"No," he returned. "I just hit it on the head with a spade."

BR

Magician: "Before I use this boy for my act I would like to ask him a question. Little boy, have you ever seen me before?"

Little boy: "No, Daddy!"

Here's Happy Way To Wake Lazy Insides

Thousands turn to this way for happy relief when they're **lazy intestinally** and it has them headachy, bilious. Spicy, aromatic **BLACK-DRAUGHT**, by the directions, tonight; a drink of water; and there you are! Taken as directed, this purely vegetable medicine usually allows time for sleep; acts gently, thoroughly next morning, so relieving constipation's headaches, bad breath, sour stomach.

BLACK-DRAUGHT'S chief ingredient, an "intestinal tonic-laxative," helps impart tone to lazy bowel muscles. Millions of packages used to prove its merit. Economical, too! 25 to 40 doses. 25c.

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OLD RELIABLE
refreshes and brings comfort. Used 65 years.
Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.
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BLUE MOUNTAIN COMMENCEMENT

The 68th annual commencement of Blue Mountain College took place yesterday with Dr. G. D. Humphrey, President of Mississippi State College, and one of the seven men to graduate from Blue Mountain, making the address. His subject was "The World Crisis and Educational Values." Dr. Humphrey began his address by stating that he received his first degree from Blue Mountain College, and added: "In my work as a student, and teacher, and an administrator, Blue Mountain has been of great service to me. The ideals and traditions of this college have profoundly influenced my philosophy of life.

"In Europe today every nation's hand is raised against its neighbor. Though this is not true in America, there is unrest, uncertainty, and fear of the future. But this generation is not having a unique experience. Every age has had its crises—just as dangerous, just as insidious. Ravaging hordes of Tartars and Mongols menaced the early age, and civilization was retarded hundreds of years before this scourge was driven from the earth. In 1863 the fateful hour of humanity had struck again. The Turks were knocking at the gates of Vienna, and the great Pole, Sobieski, saved Christianity. Then came Napoleon, and France, Italy, and Austria, ran red with blood. In 1870 the iron hand of Prussia again menaced civilization. And you know what has happened since the World War, which was fought to make the world safe for democracy.

"Today the nations of Europe are in a greater and more devastating war—a war that will probably cause reactions and adjustments concerning which we are not prepared to prophesy. No one can tell what will happen to the ideals we hold so dear. It is indeed a time of great uncertainty and it brings a feeling of hopelessness to thousands of young people all over the world.

"The number of degrees that you possess and the grades you made in achieving them are oftentimes considered the measure of your education. You may be an animated encyclopedia, provided with flesh and bones and lubricated by a little red blood, but this does not mean you are an educated woman. Such a woman may be only a scholar, a human bookworm. She has but one ingredient of an educated woman."

The educated woman "must be able to use her mother tongue with precision and clarity; she must possess refined and gentle manners; she must have taste for those things that civilization has found to be good; she must be able to distinguish and weigh values; she must have a desire for continued intellectual development; she must be able to translate dreams and thoughts into actions; and, finally, she must be educated to know and appreciate cultural values and be skilled to do practical things."

In closing, Dr. Humphrey adjured the graduates: "For yours is the generation called to the hard task of finding new ways—to the joy of spending and being spent. 'The world is on the anvil. Now smite it into shape.' May God give you

strength and guidance for your task."

President Lawrence T. Lowrey presented degrees and diplomas to the graduating class, and Dean Ernest H. Cox presented the class. Degrees will be awarded to the summer graduating class in August.

Those receiving the degree of bachelor of arts were: Dorothy Agnew, Bethany; Ina Mae Bagley, Leland; Dorris Bailey, Pleasant Grove; Annabel Baldridge, Inverness; Lois Brimm, Marion Brimm, Memphis, Tenn.; Olivia Burnette, Booneville; Elise Catron, Somerville, Tenn.; Kathleen Chrestman, Calhoun City; Helon Cook, Blue Mountain; Dorothy Davidson, Hannibal, Missouri; Dorothy Downes, Picayune; Frances Frierson, Grace Lovelace, Jackson; Doris Goudelock, New Albany; Elsie Griffin, Helen Henderson, Pontotoc; Adelaide Hamilton, New Orleans, La.; Myrtis Haynie, Gretna, La.; Dorothy Gwin Harpole, Eupora; Nancy Shirley Harrington, Houston; Miriam Lowry, Elizabeth Seale, Holly Springs; Mary Love McElroy, Baldwin; Elizabeth Majors, Ripley Tenn.; Margaret Mason, Margerum, Ala.; Evelyn Moore, Collinsville; Helen Nobles, Newport News, Va.

Lois Page, McComb, Mable Palmer, Noxapater; Dorothy Pearson, Macon; Mary Grace Phillips, Newhebron; Helen Porter, Laurel; Frances Long Robinson, Selmer, Tenn.; Bobbie Rush, Lake; Dorothy Scruggs, Winona; Annie Lois Stell, Tremont; Nell Taylor, Florence.

Christine Taylor, Hushpuckena, received a diploma in voice.

Those receiving diplomas in piano were: Kathleen Chrestman, Dorothy Gwin Harpole, Nancy Shirley Harrington, and Elizabeth Seale.

Margaret Mason received a diploma in expression.

From Blue Mountain College, Mary Frances Skilton, Secretary.

—BR—

DIVERSIFICATION IN WORSHIP

Remarks read by a member of the Baptist Bible class before a congregate body of classes in the First Baptist Church of Canton, Miss.:

I got permission from our Sunday school superintendent to take up a little time in our Sunday school opening program by reading a Sunday morning prologue that I prepared from humble observation.

I have attended Sunday school since the big yellow fever epidemic. When events would flatten out and get normal, I would stop going to church for a while. When a calamity was abroad or I sensed one coming, I started back to Sunday school and church. During all the time I spent in Sunday Schools and in opening exercises, I felt that something was lacking, further, that improvements and changes could be made by diverting from the overworked, dull routine that we have every Sunday morning. Young and old people tire of hearing the same songs and prayers each Sunday; they contract a sort of mould and rust upon the soul. Change is natural in everything on earth and in the heavens over us. Nature is never still; our bodies are undergoing constant change. The moon changes. This earth is never in the same place one part of a second. While I snap my fingers we have moved sixteen miles.

It appears to me that in Sunday

school classes we should use more sane explanation, less mysterious adoration and veneration of our Lord and Master. Christ never had a fixed devotional program in His teachings. He was always changing and creating surprises in his efforts to change people from living in sin, greed and selfishness to a joyous life of brotherly love. Hereto, I point to diversification in worship. Farmers planted hundreds of years before adopting diversification with profit. You will profit also if you get out of the rut, calling, Lord! Lord! help us, into doing the things that He has pointed out to you. Change and be a little Christlike if you can. Mix a little common everyday life with your sensitive Sunday devotions.

Our superintendent could use sundry ways in his opening exercises; could have some one sing a solo, a duet or a quartette composed of young men and old ladies, old men and young ladies. That would be fine. Have some one make a short talk. War news comes over the radio at 10 o'clock Sunday mornings, keeping some away from church. Why not have a radio here and turn it on sometimes? Microphones are now installed in progressive churches.

Where we have three or more perfunctory prayers I think one well-directed prayer would suffice for all the needs of the morning session. Like a convincing sentence sermon it would be attentively listened to by all present, also by the Lord. Bring about animated dedicated surprises, make Sunday classes interesting to all, attracting the worldly-minded, who will cock his ear, come to our classes, stay and hear a good sermon, then go fishing or hunting later. Having good luck, he will come again, and in time be changed from a tired sinner to a treed Baptist.

Bible lessons taken from mysteries, miracles, parables and unnatural occurrences written in the Scripture are more difficult to be absorbed and understood by the youthful Sunday school goer than are established facts taught in common schools. Bible mysteries should be clearly and fully explained to the young or they will not believe them; older people don't.

A few Sundays ago a screen hung on the wall here. On it was written in large letters CHRIST IS REAL. It was not satisfactorily explained. Old people believed it through blind faith; the young were bewildered. I would like to hear a teacher of physics explain it. I think a clearer hallowed gesture to Christ would be imparted if it read THE TEACHINGS OF CHRIST ARE REAL.

A girl who knew much about automobiles, how they are started in low gear, then run on in high, came home from church and asked her mother if they had automobiles in

heaven. Mother of course didn't know. She said, "Why do you ask such a question?" Daughter replied, "Because they sang 'He Will Take Us Up on High.'" The girl's impression was that we went up to heaven in fast automobiles. Young people's minds should be approached with bright-lighted interpretation when teaching them Bible lessons.

Our Men's Bible Class teacher is a Christian, versed in literature and learned in Bible lore. He lets me ask questions and start discussions. If he or the class objected, I would stop going. I don't want to sit quiet like a frog on a bank and lick out my tongue for holy pearls. There's no thrill in being pious in solitude. Religion is not to make you stupid, mournful and sorrowful, but to fill you with wisdom, prudence, joy and happiness.

Our minister is drawing larger crowds because he changes his advances on Satan every Sunday. Also when he sets his edged teeth into sin he lets in a little soothing levity while extracting evil, thereby making his sermons interesting.

You may think or say one prayer is not enough. When I was a barefoot boy I heard one prayer that resounds to this day. I was peeping at an aged man praying in a church meeting. He was kneeling on the wood floor, grasping a large walking stick. When he wanted to bring out forcibly a point in his prayer, he would bump that stick hard on the floor, making all hear and heed. The Lord heard him, I did for the floor jarred under my feet. That was diversification in prayer. That is the only prayer that I can remember.

Let the dead entertain the dead. We are studying for the living and in keeping with life, change or diversify our exercises if only a little each Sunday.

These few thoughts and ideas lodged in my system. I had to bring about a change in myself to get them out. I have more for another time by permission. I just wanted in my humble way to help animate the Sunday school spirit, embracing due reverence for our Lord and Creator and yielding utmost regard to each of my listeners.

—BR—

Brookhaven Church, at the suggestion of Pastor S. H. Jones, contributed \$100 recently to the emergency offering to aid British Baptist Missions. This is a most brotherly and timely act. There were never more opportunities in the whole world than today to do good with our money.

—BR—

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2-Way Help for WOMEN!

What should a woman do who is weak, run-down, suffering from functional discomforts, such as headaches, nervousness, or cramp-like pain? The experience of women by thousands answers, "Take CARDUI!"

For CARDUI may help you in two ways: Many who begin three days before "their time" and take it as directed, find it helps relieve pain. When taken by directions as a tonic, CARDUI usually helps stimulate appetite, increase the flow of digestive juice, improve digestion.

So it helps to build energy and strength and reduce periodic distress for many. 50 years of popularity invite confidence in CARDUI.



SINKING OF THE ZAMZAM

(Foreign Mission Board)—On Monday Morning, May 19, we were shocked to hear of the sinking of the Zamzam, the ship bound for Africa on which five of our missionaries were passengers. Inexpressible relief, however, came with the subsequent news that all of the passengers had been saved and are being cared for somewhere in France.

The group on board representing:

Southern Baptists included Mrs. J. C. Powell, Miss Elma Elam, Miss Isabella Moore and Dr. and Mrs. J. Paul O'Neal and their little daughter, Meta Annette.

Mrs. Powell, Miss Elam and Miss Moore were returning to their posts in Nigeria, while Dr. and Mrs. O'Neal were sailing for the first time to begin work in the Baptist Hospital at Ogbomoso. While no definite information is available at this time, the likelihood is that they will return to America.

MISSISSIPPI COLLEGE CLASS
ROLL FOR 1941

Oble Pearson Amacker, Kentwood, La.

Charles Andrew Armstrong, Newton.

Samuel Duff Austin (s), Harperville.

Helen Marjorie Barnett, Jackson.

Ross Frederick Bass, Hattiesburg.

John Lafayette Baxter, Jr., State Line.

Lawrence Newton Bellew, Memphis, Tenn.

Anderson Carter Blake, Jr., Pocatontas.

Thomas Dent Brand, Egremont.

Daniel Dwight Browning, Memphis, Tenn.

Frances Estelle Bruce (s), Clinton.

John William Burns (s), Weathersby.

Douglas Hilton Carlisle, Jackson.

Hairston Reed Carroll, Rolling Fork.

Harry Lane Cole, Ruth.

Clifton Earl Coper, Baxterville.

Grady Coulter Cothen, Hattiesburg.

Rachel Matilda Cranford, Seminary.

Harold McLaurin Davis (s), Jackson.

Sadie Lee Davis, Clinton.

Harry Perle Dayton (s), Citronelle, Ala.

Austin Charles Dobbins, Louisville, Ky.

William Chapel Drummond, Jr., Memphis, Tenn.

Ira Dennis Eavenson, Jr., Cleveland.

Rose Lucille Edmonds (s), Shubuta.

Edwin Gilbert Evans, Jr., Pace.

Mary Ruth Farrar, Hazlehurst.

James Alcorn Foster, Jackson.

Myrtis Virginia Foster, Jackson.

Bennie Aaron Foy, New Orleans, La.

Jesse Lee Franks, Jr., Columbus.

Jack Elaine Garrett, Jackson.

Robert Young Gerrard (s), Yazoo City.

Hubert Dee Gilmore (s), Union.

Farno Louis Green, Memphis, Tenn.

James Cleo Harris, Jr., Memphis, Tenn.

Carl Newton Harrison, Florence.

James Ernest Hewitt, Jr., Summit.

Eunice Lorene Hickman (s), Louisville.

Grover Cleveland Hodge, Jr., Biloxi.

Lacy George Horn, Jr., Magee.

Margaret Middleton Hunter, Stratton.

Edgar Ray Izard, Jr., Gallman.

Charles William Jordan, Laurel.

Robert Furman Kenney, Tupelo.

Howard McConneral Kinlaw, Columbia, S. C.

Roger Harrington Lambright, Jr., Brookhaven.

Percy Adams Lancaster, Memphis, Tenn.

Johnnie Bordeaux Laney, Tupelo.

Harvin Lauderdale (s), Marietta.

Elijah Franck Lee, Enterprise.

Hartwell McPhail, Brookhaven.

James Thomas McRae, Enterprise.

Robert Stanley Majure, Jr., Newton.

Hettie Jean Mason (s), Newton.

Louise Johnston Miller, Clinton.

Collins Parks Mitchell (s), Ripley.

Gaston Galloway Mooney, Seminary.

James Kelva Moore, Carthage.

Jesse Lee Morgan, Calhoun City.

Joel C. Murphy, Jr., Cullomburg, Ala.

Henry Clay Niles, Kosciusko.

Perley Giles Parr, Jr., Eupora.

Walter Bourne Price, Glen Allen.

George Dewey Purvis, Jr., Georgetown.

George Ephraim Reid, Fort Worth, Texas.

Thomas Edward Rhea, Memphis, Tenn.

Marion Sylvester Riley, Franklin, La.

Ernest Ray Seitz, McComb.

Roy Lamar Self, Lexington.

Carman Charles Sharp, Corinth.

Lemuel Edward Smith, Ruth.

Marvin Dale Smith, Clinton.

Walter Claiborne Stewart, Jr., Houston.

John Stephen Stubblefield, Clinton.

Laura Ann Sumrall, Bay Springs.

Martha West Sumrall, Bay Springs.

William Herbert Sumrall, Jr., Clinton.

Mary Constance Therrell, Moselle.

Harry Magee Thompson, Jackson.

Sarah Anne Valentine, Laurel.

Herman Alpheus Waggener, Jr., Jackson.

Electra Burton Warren, Jackson.

John Drayton Williams Watts, II, New Orleans, La.

Allen Otis Webb, Itta Bena.

Aubrey Arthur Webb, Eupora.

Dorothy Duncan Welch, Jackson.

Mary Cleo White, McComb.

Owen Williams, Jr., Utica.

John William Wills, Newton.

James Powers Wood, Clinton.

Ross Anderson Wood (s), Carrollton.

(s)—Summer School.

LISTING OF THE FALL
ASSOCIATIONAL MEETINGS — 1941

DATE	ASSOCIATION	CHURCH	LOCATION
1. Aug. 27	DeSoto	Eudora	Eudora, Miss.
2. Aug. 28	Grenada	Graysport	Graysport, Miss.
3. Sept. 3.	Tippah	Harmony	Walnut, Miss.
4. Sept. 9	Lafayette	Tula	Tula, Miss.
5. Sept. 9, 10	Prentiss	Candler's Chapel	Booneville, Miss.
6. Sept. 10, 11	Yalobusha	Coffeeville	Coffeeville, Miss.
7. Sept. 10, 11	Alcorn	Antioch	Rienzi, R. F. D.
8. Sept. 11	Marshall	Temperance Hill	Potts Camp, Miss.
9. Sept. 11	Tate	Looxahoma	Looxahoma, Miss.
10. Sept. 11, 12	Chickasaw	Houlka	Houlka, Miss.
11. Sept. 11, 12	Lee	Belden	Belden, Miss.
12. Sept. 16	Union Co.	Wallerville	Wallerville, Miss.
13. Sept. 16, 17	Lebanon	Wiggins	Wiggins, Miss.
14. Sept. 17	Calhoun	Meridian	7 mi N. of Vardaman
15. Sept. 19	Panola	Como	Como, Miss.
16. Sept. 19	Tallahatchie	Ascalmore	Paynes, Miss.
17. Sept. 19, 20	Itawamba	Salem	Golden, R. F. D.
18. Sept. 23 (night), 24	Jasper	Montrose	Montrose, Miss.
19. Sept. 24, 25	Zion	Mt. Zion	Eupora, Miss. R. F. D.
20. Sept. 25	Carroll	New Salem	Vaiden, Miss. R. F. D.
21. Sept. 30	Bolivar	Benoit	Benoit, Miss.
22. Sept. 30	Madison	Canton, First	Canton, Miss.
23. Oct. 1	Rankin	Cato	12. mi. S. of Brandon
24. Oct. 2	Sunflower	Jones Bayou	Doddsville, Miss.
25. Oct. 2	Oktibbeha	Starkville	Starkville, Miss.
26. Oct. 3	Liberty	Center Ridge	16 mi. SE of Quitman
27. Oct. 3	Hinds-Warren	Raymond	Raymond, Miss.
28. Oct. 3	Attala	Antioch	McCool, Miss. R. F. D.
29. Oct. 7	Jackson	Spencer Memorial	Pascagoula, Miss.
30. Oct. 7, 8	Holmes	Ebenezer	Ebenezer, Miss.
31. Oct. 7, 8	Choctaw	Clear Springs	Chester, Miss. R. F. D.
32. Oct. 7, 8	Tishomingo	New Prospect	Iuka, Miss.
33. Oct. 8	Kemper	Antioch	Scooba, Miss. R. F. D.
34. Oct. 8, 9	Lawrence	Crooked Creek	Newhebron, Miss.
35. Oct. 8, 9	Neshoba	Immanuel	10 mi. NW of Philadelphia, Kosciusko Rd.
36. Oct. 9, 9 a. m.	Covington	Salem	Collins, Miss.
37. Oct. 9, 10 (10 a. m.)	Lauderdale	Salem	Kewanee, Miss.
38. Oct. 9, 10	Leake	Friendship	Lena, Miss.
39. Oct. 9, 10	Pearl River	Crane Creek	Perkinston, Miss.
40. Oct. 9, 10	Winston	Holly Grove	12. mi. SE of L'ville
41. Oct. 10	Clarke	Pachuta	Pachuta, Miss.
42. Oct. 13, 14	Deer Creek	Anguilla	Anguilla, Miss.
43. Oct. 14	Leflore	Schlater	Schlater, Miss.
44. Oct. 15, 16	Newton	Sulphur Springs	12 mi. W. of Union
45. Oct. 15, 16	Pike	East McComb	McComb, Miss.
46. Oct. 15, 16	Smith	New Home	Bay Springs, Miss.
47. Oct. 16	Riverside	Marks	Marks, Miss.
48. Oct. 16	Union	Pattison	Pattison, Miss.
49. Oct. 16, 17	Pontotoc	Bethel	S. W. part of county
50. Oct. 16, 17	Scott	Sardis	Sebastopol, Miss.
51. Oct. 16, 17	Lincoln	New Prospect	Brookhaven, Miss.
52. Oct. 20 (night), 21	Jones	Friendship	Ovett, Miss.
53. Oct. 21	Columbus	Pleasant Hill	Columbus, Miss.
54. Oct. 21	Montgomery	Kilmichael	Kilmichael, Miss.
55. Oct. 21, 22	Mississippi	Liberty	Liberty, Miss.
56. Oct. 21, 22	Simpson	Oak Grove	Mendenhall, Miss.
57. Oct. 22, 23	Copiah	Pine Bluff	Carpenter, Miss.
58. Oct. 23 (night), 24	Marion	Hurricane Creek	Sandy Hook
59. Oct. 23 (night), 24	Perry	Runnelston	12 mi. W. of Richton
60. Oct. 23	Noxubee	Concord	
61. Oct. 23, 24	Jeff Davis	Prentiss	Prentiss, Miss.
62. Oct. 24	Wayne	Eucutta	Vossburg, Miss.
63. Oct. 24	Franklin	Concord	McCall, Miss.
64. Oct. 28 (night), 29	Gulf Coast	Long Beach	Long Beach, Miss.
65. Oct. 29, 30	Walthall	Lexie	Lexie, Miss.
66. Oct. 30, 31	Greene	East Salem	Leakesville, Miss.
67. 3rd week of Nov.	George	Barton	Lucedale, Miss.

Not in: Monroe, New Choctaw, Benton, Clay, Yazoo.

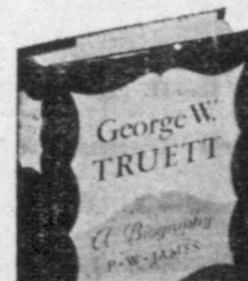


In His Steps

By Charles M. Sheldon

This famous story is about a group of Americans who pledge to follow "in His steps" for a year, to ask themselves before each action, "What would Jesus do?" No more appropriate gift could be given to the young graduate.

50 cents



Geo. W. Truett

By P. W. James

Here is a candid picture of the inner workings of a great preacher's mind and heart, the definitive biography of one of the ablest and best beloved ministers in modern times, providing a thrilling revelation of successful method in Christian life and leadership—something every graduate should know.

\$1.00

Other gift suggestions for graduation, birthdays, weddings, and anniversaries, may be found in your Baptist Book Store.

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BROTHERHOOD IN BIRMINGHAM

Here is a good account of the men's meeting in Birmingham written by Senator W. H. Knight for the Baptist Message:

On Saturday night—the "off" night of the Convention at Birmingham—the Brotherhood of the South had charge. The man in charge of the auditorium told me it seats 6,500. If it does, there were more than 5,000 people present. At least 4,000 of these were men. We will live a long time before we see a more thrilling sight—4,000 Baptist men for Christ! They represented many thousands more back at their homes. Brethren Cooke and Latimer, Southwide Brotherhood secretaries, deserve all the praise they received for their constructive work. The roll call of states was one of the most inspiring sights I ever witnessed. As the states were called, someone came forward with a map of his state, cut to fit into a map of the Southern Baptist Convention. These state maps showed by black dots the number of Brotherhoods in the state. It was interesting to note that in Texas, Oklahoma, Mississippi and Louisiana, Brotherhoods are most numerous. Lovely Louisiana was second, I believe, only to the great state of Texas. When Bro. Shirley Briggs and your secretary stood to report for Louisiana I felt a sense of pride and joy about our Baptist men in Louisiana. I have an idea Shirley felt hilarious. He should.

I take off my hat to our Baptist men. They are rallying around our great cause in Louisiana in a way that would make any secretary's heart rejoice. How I do thank every one of you for the fine way you are co-operating with me.

—BR—

NORTHWEST MISSISSIPPI PASTORS' CONFERENCE

The following is suggested program for the Northwest Mississippi Baptist Pastors' Conference meeting at Sardis, Tuesday, June 10, 1941:

9:45-10:15—Acts 13—E. L. Byrd, Holly Springs.

10:15-10:30—General Discussion of Acts 13.

10:30-11:30—Message by Dr. F. M. Purser, Oxford.

11:30-12:00—Acts 14—E. K. Henderson, Grenada.

1:00-12:15—General Discussion of Acts 14.

12:15—Fellowship and lunch.

1:30-2:00—Acts 15—H. L. Martin, Senatobia.

2:00-2:15—General Discussion of Acts 15.

2:15-2:45—Acts 16—J. W. Lee, Batesville.

3:00-3:15—Miscellaneous and adjournment.

This meeting of our conference is to be during the revival in the Sardis church with Dr. F. M. Purser doing the preaching. The message at 10:30 will be the regular morning message of the revival.

Because of this being the last meeting of the conference for the summer, we urge the brethren's attendance.

Prayerfully yours,

H. J. Rushing,

Chairman, Program Committee.

—BR—

Nit: "I dread to think of my 30th birthday."

Wit: "Why, did something unpleasant happen on it?"

WAYNE COUNTY YOUNG PEOPLE'S CAMP

In spite of many difficulties, the Wayne County Young People's Camp was held last week at Clarko Park. The boys' camp for the Junior and Intermediate R. A's, extended from May 19 through noon of May 21. Forty-nine boys from Waynesboro, Clara, State Line and Buckatunna attended. They were unusually attentive.

The girls' camp, Junior and Intermediate G. A's and Y. W. A's, started at noon May 21 and ended at none May 23. Seventy-nine from the above mentioned places including Mount Zion, were present. There were at least eight conversions during this camp. Every one was greatly inspired.

J. T. McRae, senior at Mississippi College, was in charge of the boys' camp, and Mrs. Estus Hudson, Young People's Leader of Wayne County, of the girls' camp. The other leaders were Dorothy Dean of Canton, recently graduated from the Training School, Billy Watson of Ellisville, State B. S. U. President and Antonina Canzoneri of Jackson. All the leaders except Dorothy Dean worked in both camps. Kenneth Doby and D. A. Reilly of Waynesboro were counselors for the boys' camp. Mrs. Barkley and Mrs. Baxter of State Line were counsellors for the girls' camp.

The food was excellent. Mrs. West, Miss Bettie Saxon and Mrs. Causey, all of Waynesboro, who prepared it, not only fed us physically, but also spiritually. The two colored girls, Virginia and Clara, who helped in the kitchen, sang and spoke to us several times.

Camps of this kind accomplish a tremendous amount in a few days. I'm all for them.

Antonina Canzoneri.

—BR—

BIBLE STUDY

Temperance—The Rechabites
Jer. 35

God sometimes tries people to prove their obedience and loyalty. One such instance was when He spoke to the prophet Jeremiah and said, "Go to the family of the Rechabites and bring them into one of the rooms of the temple and offer them wine." Jeremiah did as the Lord commanded and went to the Rechabites and brought the head of the family and all his brothers and sons and daughters into the house of the Lord. He placed bowls full of wine with cups before them and told them to drink. But they refused to drink, saying, "We will drink no wine, for our ancestor Jonadab, the son of Rechab, gave us the order never to drink any wine, neither us nor our sons. We have obeyed the instructions which Jonadab gave, and we have drunk no wine, we nor our wives nor our sons nor our daughters."

God was pleased with the Rechabites because they withstood the temptation. He told Jeremiah to tell them that because they had obeyed the command of Jonadab, their father, and had refused to drink wine even when it was placed before them that He would promise them that Jonadab would never lack a man to minister before him forever.

What Alcohol Is Like

It is a clear, colorless liquid that looks like water.

It has a sharp, burning taste.

It has a penetrating odor something like ether.

Pure alcohol is a deadly poison.

Some Good Uses of Alcohol

It is used in thermometers because it expands more quickly than water when it is heated.

It is used in automobile radiators in winter to keep the water from freezing.

It is used in sterno-stoves because it burns easily with a hot flame.

It evaporates quickly and so cools the skin of sick people and makes them more comfortable.

It dissolves fats and mixes well with other substances where water will not, so it is useful in making medicines, perfumes, dyes, paints and flavoring extracts.

It can be used as an antiseptic because it kills germs.

It preserves specimens in laboratories because it removes water.

A Harmful Use of Alcohol

Alcohol is always harmful when taken inside the body in drinks like beer, whisky, wine, brandy or gin.

Why Some People Choose Not to Drink Alcohol

1. Alcohol is a poison that seriously interferes with digestion and heart action. It lowers a person's resistance to disease, increases fatigue and weakens one's power of endurance. The habitual use of alcohol tends to cause many diseases of the heart, stomach and other organs, and eventually to shorten the length of a person's life.

2. Alcohol is expensive. The money a father or mother wastes on liquor could be used to buy good, nourishing food and warm clothing for their children and to provide them with a better home in which to live. Mothers or fathers who spend their time in taprooms usually neglect their children.

3. "It is certain injury to touch alcoholic drink in any form during play. Alcohol is a poison that affects the mind, the eye and the wind . . . three essentials in tennis."

4. "Drunken drivers are responsible for many serious accidents to the lives and property of innocent men, women and children. Drinking alcohol makes many people commit crimes they never would attempt if sober. Our courts are full of cases brought there by this evil."

5. Driving a high-powered, high-speed airplane safely demands quick thinking, prompt action and accuracy in times of sudden emergency. A mind befogged by alcohol cannot make a split-second, accurate decision.—Selected.

"I am a teetotaler from alcoholic liquors. I always felt that I had better use for my head."—Thomas A. Edison.

—BR—

The Roman Catholic Church is making strenuous efforts to defend itself against the charge of sympathy with fascism and opposition to democracy. It is impossible for an organization like the Catholic Church to be sympathetic with democracy and individual freedom. No man is allowed to interpret the Bible for himself or think with any degree of liberty in matters of religion. They are told what to do and what to believe. The Pope gave his blessing to the fascists when they invaded Ethiopia,

SHADOWS

By Mrs. L. B. O'Mara

"I have a little shadow that goes in and out with me."

Every life casts a reflection. There is something about each person which we call personality or influence that is constantly falling on others, and impressing them, even when we are unconscious of its force. This shadow follows us wherever we go, and as Christian boys and girls we must watch these shadows for "each Christian is the best Christian somebody knows."

The Christian's amusements and pleasures must be blameless and harmless because the Christian is to be seen as light in the world without blemish.

In Mrs. Cox' book, "Star Trails," she says, "Pharmacists discover it is almost impossible to pour perfume and iodine without getting a few drops on the hand. Happiness is like perfume: You cannot pour it on others without getting a few drops on yourself. Evil, like iodine, not only stains the container and the hand that pours it but discolours all it touches. A single grain of iodine imparts color to seven thousand times its weight in water; so does sin affect countless lives, darkening and staining all with whom it comes in contact."

Social pleasures are either perfume or iodine, coloring not only one's own life but influencing the lives and characters of many others.

"No action whether foul or fair, Is ever done but it leaves somewhere A record written by fingers ghostly, As a blessing or a curse."

—BR—

NEWS FROM BRITAIN

(Foreign Mission Board)—From Secretary M. E. Aubry, of the Baptist Union of Great Britain and Ireland, comes this recent report: "We are having a difficult time, but we go on and manage to keep smiling. You may be interested to know that up to date 227 Baptist churches and manse in this country have been damaged in air raids, 122 of them in London alone."

At the Convention in Birmingham Secretary Charles E. Maddry challenged Southern Baptists to go home and complete at once the \$10,000.00 yet remaining to be paid on the \$200,000.00 pledged for British Relief at the 1940 Convention. He also stressed the imperative need that we do not relax our efforts but, during the next year, give more generously than ever for the relief of our British brethren.

—BR—

Anthony Eden, British Foreign Minister, talked more plainly about the after-the-war aims of his country than perhaps any other has done. His conception is a cooperative Europe with every nation having a chance to live in freedom and no one nation exploiting any other.

also to Franco when he destroyed the Republic of Spain; and approved Petain's effort to destroy democracy in France. Toward all Catholics we should seek to cultivate good will and friendship; but toward the Roman Catholic Church there can be nothing but opposition by those who prize individual liberty. Democracy has no greater enemy.